

THE Commission

Mission Commission
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A Call to Prayer

"O thou that hearest prayer, unto thee shall all flesh come" (Psalm 65:2).

TRAVELING through Asia from Taiwan (Formosa) on our way home to America and reunion with friends and family, we were intrigued by the strange sights in lands we had never seen before. On every side differences in clothing and houses, customs and courtesies drew our attention. Yet at the close of each day the impression that lingered longest was of the similarities of men everywhere, not of their differences. Once again experience had verified a biblical truth, "God . . . hath made of one blood all nations of men." Alike are men in their needs for food and home, for peace and security, for a Saviour who delivers and a God who hears prayer. Because men need to pray, we found people of every nation at prayer. As we rode to the airfield to leave Taiwan we noted young Buddhist priests on their way to make prayers at a small dusty temple. In Bangkok we removed our shoes before entering an indescribably ornate temple where worshipers sat cross-legged on polished floors swaying gently from side to side as priests chanted prayers. In Rangoon we watched mystified as temple attendants splashed water on idols behind iron bars in the ceremonial worship of sad-faced parents. In Calcutta we stood in the midst of milling crowds beneath a holy tree of prayer by the temple of Kali, a tree laden with little packets of prayers offered by childless mothers. In Delhi we gazed into a pool of purification waters centered in a large court where every Friday at high noon twenty-five thousand Moslem devotees gather for prayer. In Karachi, forbidden to enter because of our ceremonial uncleanness, we watched from across the street as worshipers in spotless white gathered together in the Parsi fire temple for prayer. Even in beautiful Peiping, we are told, the priests still turn the prayer wheels, for men there feel the need for prayer. All flesh prays, yet how rudely shocking to me to experience the reality that many nations of the world do not pray to a God who hears prayer, but to idols who neither see nor hear. This very lack is our urgency for prayer, for unceasing prayer.

Our God, because thou dost hear our prayer, we come to thee to praise thee for thyself. Through us, O Father, wilt thou draw all people to know true prayer. Amen.

—W. Carl Hunker

THE *Commission*

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Adoniram Judson—

“Devoted for Life”

By John Allen Moore

ALTHOUGH he had been reared in a Christian home as the son of a conservative Congregationalist minister, Adoniram Judson became a freethinker early in his course of study at Brown University, Providence, Rhode Island. His idol was an upperclassman by the name of Jacob Eames, who took the lead in ridiculing conventional religion. The two young men were self-confident and ambitious. They spent many hours together discussing what profession would give fuller scope for their talents, playwriting or law and politics.

Adoniram was graduated by the University at the head of his class in 1807. Not having as yet any definite plans for his future, he returned to Plymouth, Massachusetts, where his father was minister, and there he opened a private school. In his spare time he wrote textbooks on grammar and arithmetic, which were published a few months later.

Dissatisfied with such a quiet life, he suddenly closed the school after it had existed for only a year, announcing to his parents that he was leaving home. He had just passed his twentieth birthday and he felt the time had come for him to see something of the world, “the dark side of it as well as the bright.” As his distressed parents questioned him, it came out that Adoniram no longer believed in revealed religion, and this was almost more than they could bear.

Desiring to save his parents further pain and still determined on adventure, he rode away on horseback in

the direction of Boston. Finally reaching Albany, he took passage to New York City on Robert Fulton's new steamboat, the wonder of the world at that time. Anticipating novel adventures in the period ahead, Adoniram adopted the convenient disguise of giving his name as “Johnson.”

Not long after his arrival in New York he attached himself to a disreputable theatrical company which traveled from place to place. He had no intention of becoming an actor but desired to familiarize himself with the theater with a view to writing plays, in keeping with some of the plans he had discussed earlier with Eames. Adoniram, along with other members of the troupe, escaped when he could without paying the landlord for room and board. After his conversion he retraced this tour and paid the old accounts.

He soon left the theatrical company and continued his journey westward. One night he stopped at a country inn. The only room available was next to that of a sick young man. The landlord expressed the hope that this would occasion Mr. “Johnson” no uneasiness. Adoniram frankly assured him that it would not disturb him.

But it did. Sounds came from the sickroom—the groans of the sufferer, the movements of those tending him. It was not these things that troubled Adoniram, however, but his own thoughts. The landlord had said that

the sick man was young and that he might be dying. Was he prepared, a believing Christian confident of a blessed immortality? Or perhaps a freethinker, on the brink of a dark, unknown future?

Adoniram, although he fought with all his might against it, could not help but imagine himself that young man, dying. As a freethinker he was ashamed of these thoughts. What would his late companions think of him if they knew? What would brilliant, witty Jacob Eames think?

With the coming of the morning light Adoniram's old self-assurance returned, and with a shrug he rid his mind of the “superstitious illusions” that had possessed him during the sleepless night. He sought out the landlord and, assuming a manner of complete objectivity, asked about the sick man.

“He is dead,” came the reply.
“Dead!”

“Yes, he is gone, poor fellow. The doctor said he would probably not survive the night.”

“Do you know who he was?” asked Adoniram.

“Oh, yes,” answered the landlord. “He was a young man from Brown University—a very fine fellow. His name was Eames.”

This was a stunning blow to Adoniram, and his life was never the same again. After some hours he was able to continue his journey—homeward to Plymouth. Under deep conviction and seeking the way of salvation, he was accepted as a special student in the new theological seminary at Andover, Massachusetts. A few weeks later he made “a solemn dedication of

You have but one life to live in which to prepare for eternity. If you had four or five lives, two or three of them might be spent in carelessness. But you have one only. Every action of that one life gives coloring to your eternity. How important, then, that you spend that life so as to please the Saviour. . . . How, indeed, shall we know what will please him but by his

commands? Obey these commands and you will not fail to please him. And there is that "last command," given just before he ascended to the Father, "Go ye into all the world, and preach the gospel to every creature." It is not yet obeyed as it should be. Fulfil that, and you will please the Saviour.

—ADONIRAM JUDSON

himself to God," and upon his return to Plymouth he joined his father's church.

Now as a Christian Adoniram began again to consider his lifework. Never one to follow the beaten track, he looked instinctively for some unusual service he could render for God. He was still exceedingly ambitious, as he had been before the country-inn experience, but in a different way. He received a call to the faculty of Brown University at the close of his first session at Andover, but promptly declined it; a year earlier he would surely have accepted it without a moment's hesitation.

During his second year at Andover a tract fell into his hands which gave direction to his life. It was a sermon entitled, "The Star in the East," by Dr. Claudius Buchanan, a chaplain of the British East India Company. The author told of missionary opportunities among the natives of India.

This sermon was the spark that kindled a fire in the soul of Judson which never went out. He was immediately fired with enthusiasm for foreign missions and read everything he could lay his hands on about conditions in the East. The book which influenced him most was an account of a government mission to the king of Burma by a British army officer. This book gave vivid descriptions of life in the Oriental land. The people were pagan, said the author, but they enjoyed religious toleration.

At this time no foreign missionaries had gone out from America. William Carey, the English Baptist and pioneer of the modern missionary movement, had reached India sixteen years before. Robert Morrison was in China, although it was doubtful whether he would be allowed to remain. Judson had surely heard of these and some others who had gone out from England; but there were none from America.

Adoniram soon made his committal to foreign missionary service, entirely on his own, assuming that he was the only one thinking along such lines. It turned out that there were several others even there at Andover. Among them was Samuel Mills, who had led in the now famous "haystack prayer meeting" for foreign missions in 1806 and organized a mission volunteer band at Williams College, Williams-town, Massachusetts. Another student who soon came to Andover, Luther Rice, was also a member of the volunteer band. By that time, the spring of 1810, there were seven at Andover who were committed to foreign service.

Four of them who were graduating, and ready for appointment, offered themselves to the General Association

of Conservative Congregationalists in Massachusetts at its meeting in Bradford that year. This resulted in the formation of the American Board of Commissioners for Foreign Missions, which appointed the four student volunteers as its first missionaries. The influence of Adoniram and the book he had read is seen in the choice of fields by the Board; Burma was listed first.

The same day on which Judson had presented the petition for the volunteer group to the General Association, he fell in love. He dined at the home of Deacon John Hasseltine, whose vivacious and beautiful daughter, Ann, served the table. It was love at first sight for Adoniram. As for Ann, she was disappointed at the taciturnity of one she had heard to be so outspoken

(Continued on next page)



and zealous in the new missionary enterprise; he kept his face practically buried in his plate and had nothing to say. Truth to tell, he was even then engaged in composing a poem to this dark-haired beauty, the loveliest girl he had ever seen.

Nancy, as she was called by her friends, was then twenty, a year and a half younger than Adoniram. Hers was not an easy decision to make when the proposal of marriage came

They were cordially received by William Carey and his colleagues at Serampore. The Baptist missionaries were considerate hosts in every respect and in no way raised any question about church membership or baptism. They were amazed, therefore, about six weeks after the arrival of the Americans, to receive a written statement from Judson and his wife requesting immersion as Baptists.

Adoniram had studied the question

came to the same conviction and was likewise baptized.

Meanwhile there was the problem of a field of work. Burma was out of the question, said Carey and all others with whom they counseled. The British officer whose book Judson had read could not have been more wrong than in reporting that there was religious toleration in that land of irresponsible despotism. The Burmese were regarded by their emperor as his slaves to be favored or dispatched at will.

English missionaries had attempted to establish work there; all of them had died or been forced to leave. The single exception was Felix, son of William Carey, who had evidently been allowed to stay because he was married to a Burmese and because he did no missionary work except a little translation. He was in the process of passing into government service under the Burmese emperor—"shriveled from a missionary into an ambassador," said his father.

India was out of the question, too. In addition to the opposition of the East India Company to missions in general, the tense relations between America and England at this time would make it even more unthinkable that permission would be granted (the War of 1812 had already broken out, but this news had not yet reached India). Even the English missionaries had been able to remain in India only by establishing their mission in the tiny Danish territory of Serampore. Judson considered many possible fields in the East; he and Nancy made a long voyage to investigate the possibilities on the Ille de France (Mauritius). They found no opening; every door seemed to be closed.

But they had to leave India soon. They had been denied even temporary residence permits and ordered out of the country. If they waited to be arrested, they would be shipped to England. The Judsons realized that they must take passage on any ship that was leaving port—for anywhere. Adoniram haunted the wharves seeking a boat, but there was only one that was to leave any time soon, a "crazy old vessel" flying the Portuguese flag and bound for—Burma! They took passage on the boat, against the further counsel of all their friends.

They landed in Rangoon, then a straggly town with a population of eight or ten thousand. The people were often friendly enough, but offi-

BAPTIST JUBILEE ADVANCE

"Should there be formed a Baptist society for the support of a mission in these parts, I shall be ready to consider myself their missionary," wrote Adoniram Judson to a Baptist pastor in Massachusetts. The letter was sent after he and Ann Hasseltine Judson had requested immersion as Baptists by William Carey and his colleagues in India and thus were no longer able to serve under the Congregational mission board which had sent them to the Orient.

In a way this letter fostered the current Baptist Jubilee Advance in North America, for it inspired Baptists in Massachusetts to establish a missionary society. Soon similar societies sprang up in a number of states under the influence of Luther Rice, Judson's collaborator who, having reached the same decision concerning baptism, returned to America to arouse Baptists in support of the Judsons. It then became evident that a general convention was needed

to unite the efforts of all the societies. The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, or the Triennial Convention, as it was commonly called, was born in 1814; and Judson was named its first missionary.

Thus the summons to the mission field brought Baptists of America together. With a similar spirit of co-operation, and in commemoration of that first organization on a national scale, seven Baptist bodies in the United States and Canada are joining in a concerted effort to reach all the people of America with their Christian witness during the six years of Baptist Jubilee Advance. Having begun the first of this year, the Jubilee Advance program will culminate in 1964 with the celebration of the 150th anniversary of the Triennial Convention. This year's emphasis is evangelism through co-operative witness.

soon thereafter. To accept it was assumed by all to mean leaving her beloved family and homeland forever to live among unknown dangers in the East.

Within a few months, however, the decision was made; she and Adoniram were married on February 5, 1812. They sailed with the other recruits a few days later. They were bound for India, expecting to secure passage on to Burma from there.

during the long voyage from America, and he could find no support for infant baptism in his Greek New Testament. He discussed the doctrine with Nancy during the voyage and afterward in India. At first she said that if he became a Baptist she would not; but finally, after studying the New Testament passages on the subject for herself, she was convinced. They were baptized in the Calcutta Baptist Church. Luther Rice soon

cials were suspicious of foreigners. There were few European men in the country and the natives had never seen a white woman before.

The Judsons settled first at Felix Carey's house and began to study the Burmese language; Adoniram devoted twelve hours a day to this. Even so it went very slowly, due to the extreme difficulty of the language and the lack of any literary aids.

Luther Rice had returned to America to arouse American Baptists in support of the mission, and he remained to lead this work on the home front. He organized missionary societies all over the country and led in the setting up of a national organization for foreign missions in 1814. Named the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, the organization was commonly called the Triennial Convention because it met every three years.

As soon as they had a tolerably good knowledge of the language the Judsons began their missionary activities. Adoniram built a small shelter, or *zayat*, by the side of a busy highway. There he sat on the veranda day after day and called to passers-by, "Ho, everyone that thirsteth for knowledge!" This brought curious visitors into the *zayat*, to whom the missionary explained the Christian gospel. Adoniram also wrote tracts, printed and distributed them, and began, with Matthew, the translation of the Bible. Nancy opened a school for girls.

The first convert, Maung Nau, was baptized in June, 1819, six years after the Judsons arrived, and two others were baptized later in the same year. Government officials then began making serious trouble for the missionaries, and the converts were threatened. It became necessary to close the *zayat* and hold all meetings secretly.

Adoniram went to Ava, the capital, and presented a petition for toleration, but the emperor rejected it. This was taken by many to be the death knell of the mission. Other missionaries, who had recently arrived, left Burma proper, and only the Judsons remained in Rangoon. All services now had to be conducted with the utmost secrecy, behind closed doors, with never more than eight or ten persons present. Still there were a few coming for baptism, and a year

after the acceptance of the first convert there were ten.

In 1824 the first Burmese War broke out and foreigners were imprisoned as potential spies. For almost a year Adoniram and Dr. Jonathan Price, another Baptist missionary, were in the infamous "Death Prison" in almost constant expectation of death. They wore heavy iron shackles, and at night their feet were elevated by a bamboo pole so that only their shoulders rested on the ground.

No food was provided for the prisoners and several of them starved to death because there was no one to



bring them anything to eat. Although most of their possessions had been confiscated, Nancy managed to get food regularly to Adoniram and Dr. Price. Day after day throughout the whole period she kept after various officials, seeking the release of the missionaries, or at least the mitigation of their sufferings. Without her faithfulness, courage, and ingenuity they would not have survived. Their execution was apparently ordered several times, but the pleas and bribes of Nancy saved them.

From the "Death Prison" the prisoners were removed secretly to a remote village, Oung-pen-la, the purpose being to execute them in connection with the initiation of a new military expedition from that place. The commander who had given this order,

however, fell into disfavor at court and was himself killed before his plans could materialize.

During the six months of Adoniram's imprisonment at Oung-pen-la, Nancy's services were even more heroic than before. She found the place with extreme difficulty and lived there with her infant in a storeroom so as to be near enough to serve her husband and Dr. Price. Soon she became deathly ill; and, in order to save their baby Maria, Adoniram was allowed to go from house to house in the village, still wearing his fetters and with the baby in his arms, begging nursing mothers to give a bit of milk to the child.

Toward the end of the year 1825 it became evident that the Burmese forces had been decisively defeated and the emperor sued for peace. Adoniram was used as interpreter in the negotiations and then set free. Nancy went to Amherst, which was under British control.

Adoniram was in the Burmese capital on official business when he received news which plunged him into deepest despair. Nancy had died! It was years before he recovered sufficiently from this blow to live a normal life again. Five months after the mother's death, daughter Maria died at the age of two. Earlier they had lost a baby son.

Shaken as he was, possessed of a grief he could not cast off, Judson sought release for a time in mysticism and extreme self-denial. He retired for long periods of fasting and prayer to the tiger-infested jungles. He gave all his wealth—about six thousand dollars—to the mission society.

But he did not allow the work of the mission to suffer because of his own melancholy. He dealt with inquirers, went on long mission tours, wrote and distributed tracts. When he was at home (for most of the later period this was in Moulmein) he gathered the local evangelists about him early each morning for a period of prayer and instruction before they scattered in all directions for their work.

Judson was much better grounded in the Burmese language than any of the other missionaries (there were nearly thirty in Moulmein by 1847), and he prepared an English-Burmese dictionary to help the new ones as they came. His chief work, however,

(Continued on page 32)

THE AMAZON—

By Gene H. Wise

THE AMAZON is a river of many moods. On a clear night when the water is calm and the air is cool, traveling on the "Sea River" in a motor launch brings a sensation of peace and tranquility that is rarely found in this hectic century. Late in the afternoon or early in the morning, when the sun burns a path across the waters, the Amazon seems like an endless lake. During a rain squall or wind storm, however, the white-capped waves remind one of the ocean.

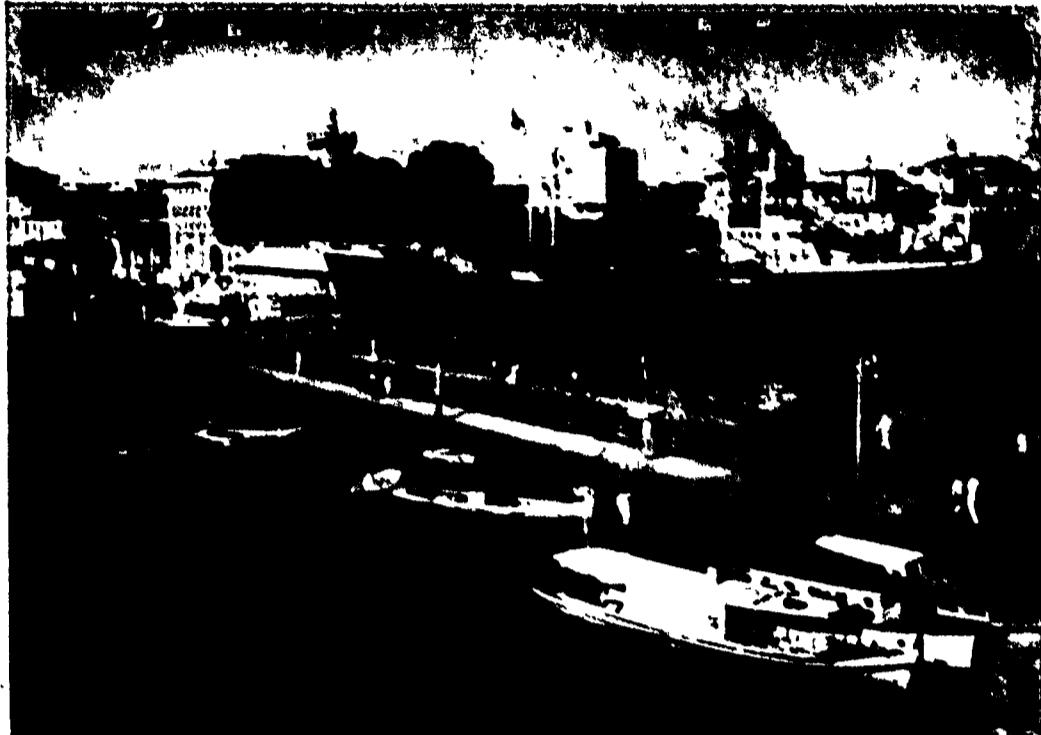
The Amazon, or one of its tributaries, is a superhighway for missionaries in Equatorial Brazil. On its vast expanse they travel almost continually, visiting the churches and preaching points that have been established in the cities, towns, and villages along its banks. Their lives aren't endangered by overspeeding, for the average "motor" will do little more than fifteen miles an hour.

Missionary J. Loyd Moon heads his boat for a river-bank, where he will tie up for a few hours' sleep.

"Motors" like this one are used regularly by the missionaries who travel through the Amazon Valley.



Superhighway for Missionaries



Large steamships like this one in the harbor of Manaus, Brazil, go more than a thousand miles up the Amazon.



Floating houses jam together in Manaus Harbor. Elsewhere in the city are modern buildings.

Nor are they harassed by heavy traffic. Occasional river steamers, canoes, logs, and floating islands are the main hazards.

When darkness comes, Missionaries J. Loyd Moon, Lonnie A. Doyle, Jr., and others who travel regularly on the Amazon don't worry about whether they'll find a vacancy in a tourist court or hotel. Instead, they generally ease the launch over close to the riverbank and, with a flashlight, look for a sturdy tree trunk where they can tie up for a few hours' sleep. The main worry is whether the mosquitoes will penetrate the nets that are hung over their hammocks!

In many ways the lives of these missionaries are different from those of average pastors or associational missionaries in the United States. Most of the churches they serve have less than seventy members. Church buildings are small and poorly furnished. Often they lead services by lamplight. In many of the towns and villages they visit there is no Baptist church. The missionaries are frequently called on to give injections or to prescribe medicine. Oftentimes when they preach in the stilt houses along the riverbank, the "parking lot" fills up with canoes and the people come to the services barefooted.

(Continued on next page)



LEFT: When missionaries preach in houses like this one, the "parking lot" fills up with canoes.

BETWEEN: The floating market in Manaus.





Missionary J. Loyd Moon (center) talks with members of First Baptist Church, Manaus, after a service.



This shows part of the congregation attending a morning service at the First Church, Manaus.

The Amazon— Superhighway *Continued*

These people take part in the home literacy school established by Baptists on Lake Sampaio, Brazil.

Another difference is the lack of trained workers. In the state of Amazonas, which is far bigger than Texas, there are, besides Missionaries Moon and Doyle, only three pastors with seminary training. Three other workers, like Almir Alves Ribeiro, who walked 450 miles to enroll in a Baptist school, have studied in Baptist institutes. More than half of the sixteen churches in the state are without resident pastors.

Because of the scarcity of workers, the Amazon Valley missionaries are hardly able to hold onto and develop the





This is the building for Ida Nelson Baptist School, a primary school located in Manaus.



Missionary Ona Bell Cox (back row, right), director of Ida Nelson School, poses with the other teachers.

churches already established, while the needs and opportunities for the starting of work in new places continue to be unmet.

"You see many things that touch your heart as you travel on the Amazon," Loyd Moon told me recently. "Yesterday, for example, I saw a little girl about eight years old standing on the riverbank. She looked intelligent, and was as pretty as a picture. Yet, I know that in all probability she'll never have a chance to learn to read and even less chance to hear the gospel."



LEFT: Mr. Moon visits with the pastor of the Lake Sampaio Baptist Church.



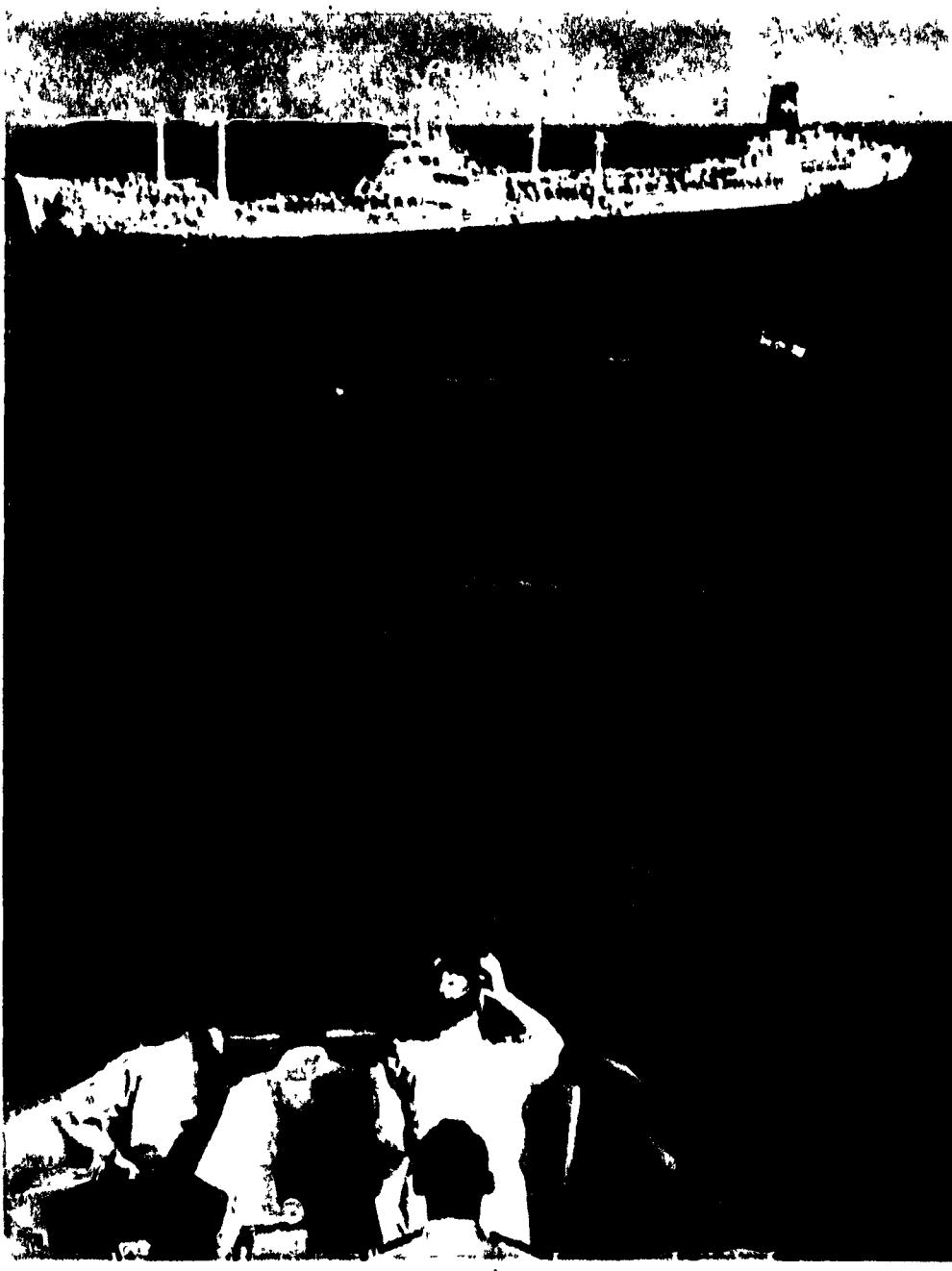
RIGHT: A worker extracts rubber near the Lake Sampaio Baptist Church.



LEFT: Typical of the Baptist churches in the interior of the Amazon Valley is this one on the edge of Lake Sampaio. Many of the members are of Indian descent. Some come fifteen miles in rowboats to attend services.



EMERGENCY



Aboard "World Glory"

By Theresa Anderson

THE MOST MEMORABLE day of my voyage back to the Philippines aboard the S.S. *President Cleveland*—and one of the most memorable days I have ever spent—was Wednesday, November 5, 1958. During the preceding night, which was Monday, we had crossed the international date line, thus skipping Tuesday, November 4. As if to make up for that day lost to us forever, Wednesday was full of excitement—and a bit of tragedy—bringing to us all a deeper understanding of the meaning and purpose of life.

It was a day when the sea was so rough that even I was beginning to indulge in "rock 'n' roll," whether I like it or not! I had decided that the safest thing for me to do was to stay

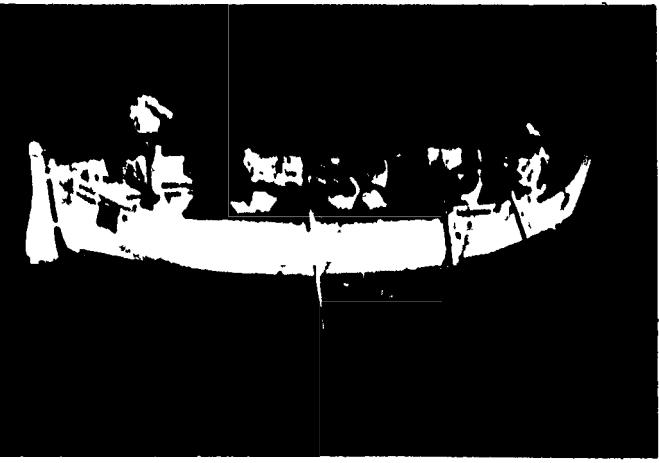
in bed. But about nine-thirty in the morning a sudden lull in the pitching and rocking of the ship, and a noticeable silencing of the engines, compelled me to dress hurriedly and rush out on deck to see what was going on. Though our ship had stopped completely, everyone was watching a big tanker coming toward us out of the distance.

This super tanker of approximately twenty-two thousand tons was flying the Liberian flag. Its home port is Monrovia, Liberia, and it was bound for Yokohama, Japan, from Los Angeles. Shortly before dinner on the previous evening it had sent out an SOS call to the S.S. *President Cleveland*, requesting medical assistance. An accident aboard the tanker had seriously injured several of the crew, and ours was the nearest ship with a qual-

fied physician. In response to its distress call, we had immediately altered our course northward in order to help out.

"In the Merchant Marine this is known as 'charity calls upon the high seas,'" wrote Captain Valdemar Nielsen, of the S.S. *President Cleveland*, in a special news bulletin on the event. "There is no monetary compensation for this kind of service; sometimes it is very costly to the party who offers the service, because the only compensation he can expect is appreciation. But in the name of humanity this is generally accepted throughout the

LEFT: Crewmen aboard the S.S. "President Cleveland" watched as six oarsmen from the Liberian tanker "World Glory" rowed for nearly an hour to cover the distance between the two ships and "borrow" the doctor from the "President Cleveland." BOTTOM: The surgeon, Dr. Francis B. Galbraith, is at right.



world as mandatory upon the ship which is nearest and has the facilities to render the service."

As the super tanker drew a bit closer to us, a member of our crew who had leaned out and forward as far as he could in an effort to learn the details of the disaster jumped back onto our deck with a look of distress. "What a shame!" he said. "They didn't make it." Already the Liberian flag was flying at half-mast. We knew that the serious accident had deepened into tragedy, that at least one life had become expendable.

Significantly enough, the name of this super tanker is the S.S. *World Glory*. Stopping as close to our ship as it dared, it let down one of its little lifeboats with six men to do the rowing and one to control the rudder and

(Continued on page 32)



At left above, on the new campus of Guatemalan Baptist Theological Institute in Guatemala City, is the classroom and office building, to be later adapted for dining room, kitchen, and recreation hall. At right is the student home.

New Campus



Workmen prepare forms for the roof of the main building.



The married students' apartments, nearing completion, were constructed with bricks from a fertilizer storage building already on the two-and-a-half-acre lot bought for the new campus. It will accommodate three families.



This will be the main classroom and dormitory building.



Marks of Thankfulness

By George R. Wilson Jr.

AS WE GIVE thanks to God we must remember that marks of thankfulness must be shown," Missionary James D. Belote told the more than fifteen hundred people who gathered to dedicate the newly completed building for Tsim Sha Tsui Baptist Church, in Kowloon, Hong Kong. "This includes a renewed sense of stewardship and a continuance in winning more men and women and children to believe in our Lord Jesus Christ."

This service of thanksgiving and praise to God for his blessings and guidance in the completion of the eight-story structure marked a significant step of progress in the history of Hong Kong's third largest Baptist church. Tsim Sha Tsui Church, formerly known as Hillwood Road Baptist Church, began as a chapel in 1909 in the Yaumati area of Kowloon.

It was forced to close after two years; however, in 1921 it again began its activities when a few of its original members, under the sponsorship of Caine-Road Baptist Church, organized a chapel in the Shaukiwan district of Hong Kong.

In 1926 Caine Road Church moved the mission to Jordan Road in Kowloon, where it served for four years. In 1930 property was secured in the Homantin area, at the site of Pui Ching Middle School, Baptist high school for boys. The congregation again changed its location when it was given property on Hillwood Road in the Tsim Sha Tsui district in 1937, and in 1939 it became a self-supporting church.

Following the second world war the church began to pray, progress, and save money for a new, badly needed building. Property was purchased a few blocks away on Cameron Road, in a more accessible location. In 1957

the church began construction on this property, culminating many years of sacrifice, prayer, and hard work. A year later, in October, 1958, the construction was completed; and, the building was dedicated on November 1, 1958, a real day of praisegiving for the congregation.

Presiding over the service of praise was Tam Hay Tin, deacon and chairman of the church's twenty-seven-member building committee. Princeton Hsu, associate general secretary of Baptist Press and member of the church, led in the dedicatory prayer. Chung Yan Kwong, preacher-in-charge (in Chinese churches a person may not be called pastor until he has been ordained), gave the history of the church. Cheung Man Chiu, a retired pastor of the church who is still a member, pronounced the benediction.

The church has experienced a steady growth under the leadership of its

pastors. Serving in the early history were the father of the present preacher-in-charge and Pastor Cheung. More recent leaders include Wu Chee, who will become executive secretary of the Hong Kong Baptist Association when he returns from a period of study in the States, and Au-Yeung Hing Cheung, who is currently studying at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Under the leadership of these men and the present preacher the church has grown from 279 members in 1940 to 1,700 in 1958.

LEFT: Part of the crowd which attended the dedication of Tsim Sha Tsui Baptist Church's new building in Kowloon, Hong Kong. BELOW: Chung Yan Kwong, preacher-in-charge, gives a brief history of the church at the dedication-service of praise and thanksgiving.



RIGHT: The new eight-story church building topped by a cross, is located in a business district of Kowloon. BELOW: Beginners study at their nature center in Sunday school.

On the Sunday morning after the dedication fifty new converts were baptized into the church fellowship. Revival services during the following week continued the opening celebration. The 312 persons making professions of faith during these meetings have since entered the inquirers' class for further questioning and teaching. Upon successful completion of this period of study, they, too, will become candidates for baptism.

Since moving to its new location, the church has experienced unusual growth in all phases of its program. The first fully graded Bible-teaching program among Hong Kong Baptist churches has been initiated in its Sunday school, and there are now nine departments, including nurseries, and fifty-four classes. Missionary Jaxie Short is Sunday school superintendent,

and twenty-five new teachers and officers bring the total number of workers to ninety. The Sunday school attendance increased from 413 on the Sunday prior to entering the new building to 658 three Sundays later. More than one hundred new members joined the classes on each of these three Sundays.

The auditorium, which will seat twelve hundred, has been overflowing for every Sunday service, and extra chairs have had to be brought in. The stewardship-response of the members is also significant. The members provided all but 15 per cent of the cost of the new building. And during the construction period they also directed the efforts of six chapels.

Thus, Tsim Sha Tsui Baptist Church is demonstrating the marks of thankfulness which Dr. Belote spoke of at the dedication service—a sense of stewardship and a missionary concern. And under the direction of the preacher-in-charge, the eleven deacons, and the twenty-five members of the service committee, the church gives promise of continuing to make significant contributions in winning Hong Kong to Christ.



FOREIGN MISSION NEWS

General

137 Appointed in 1958

The Southern Baptist Foreign Mission Board commissioned 24 missionaries at its December meeting, pushing its total for the year to 137, an all-time high in annual appointments. The previous record was set in 1956 when 121 missionaries were appointed. This year's total exceeds the goal by seven. The 1959 appointment goal is 140.

The total number of active Southern Baptist foreign missionaries is now 1,288. (See page 28 for names of December appointees.)

Liaison with Portugal

At its December meeting the Foreign Mission Board asked Dr. and Mrs. A. R. Crabtree, veteran missionaries under appointment to Brazil, to be its fraternal representatives to the Baptists of Portugal. In this capacity they will serve as liaison persons between the Foreign Mission Board and the Portuguese Baptist Convention.

The Board's action came after careful study of urgent requests from the Portuguese Baptist Convention and the Brazilian Baptist Convention that Southern Baptists enter Portugal. (Baptist work in Portugal is the product of the foreign mission work of Brazilian Baptists; but the Brazilian Baptist Foreign Mission Board has been forced to reduce its assistance.)

"The appointment of Dr. and Mrs. Crabtree as fraternal representatives to the Portuguese Baptists does not necessarily indicate that the Foreign Mission Board is entering Portugal on a definite permanent basis as a new mission field," commented Dr. Cornell Goerner, secretary for Africa, Europe, and the Near East. "They will make a full investigation of the situation among the Baptists of Portugal; and, on the basis of their reports, the Board will be in a position to decide concerning the desirability of expanding its aid to Portuguese Baptists."

Dr. and Mrs. Crabtree have had 37 years' experience as Southern Baptist missionaries to Brazil. Appointed in 1921, they served in Rio de Janeiro, where Dr. Crabtree was professor of theology and president of the South Brazil Baptist Theological Seminary, pastor of the Tijuca Baptist Church,

and editor of periodical literature for the Baptist publishing house of Brazil.

Since 1954 Dr. and Mrs. Crabtree have been in the States on an extended furlough while Dr. Crabtree has been writing books for the Baptist publishing house of Brazil. He is the author of 10 books in the Portuguese language.

Dr. and Mrs. Crabtree were scheduled to leave for Lisbon, Portugal, in January.

Bahamas

Opportunities

The first national instructor has been employed to work with the Bahamas Baptist Institute in Nassau. This man, who has a high position with the Government, will help with the night school. Other teaching positions at the Institute are filled by missionaries.

The school enrolls 55 students in its night school and seven in the regular theological division. The new building, which has been in various stages of construction for two years, has been completed and the campus is being landscaped. "It is rapidly becoming one of the 'beauty spots' of the Bahamas," says Missionary Emit O. Ray.



THE COVER: In Guadalajara, Mexico, Photographer Rachel Colvin, art editor for Woman's Missionary Union, caught this pottery painter at work.

Students in the theological division have begun a Sunday afternoon Sunday school and preaching service in a small settlement on the southern side of New Providence Island. They also joined with a Vacation Bible school team from the States in conducting schools and evangelistic meetings last summer.

Central Baptist Church, which meets in the Institute building, affords opportunities for training and service for the students. Begun a year and a half ago with 13 members, it now has a membership of more than 50. And there are usually almost 100 people present for worship services, Mr. Ray reports.

Missionaries in the Bahamas have had more frequent contact with the outislands this past year than ever before. Surveys have been made of several Caribbean areas which have called for help. Three Caribbean countries are represented in the student body of the Institute.

Plans have been made for special revival meetings in 1959 in keeping with the evangelistic emphasis of the year.

East Africa

Seminary Planned

Plans are under way for the development of a small theological seminary for the East Africa Baptist Mission. A desirable tract of land has been found in the vicinity of Arusha, a large town in Tanganyika near the border of Kenya. It is located near the foothills of Mount Kilimanjaro.

"The climate is excellent and the location is about as central as could be found for the entire East Africa Mission," Dr. Goerner says. "Missionary Samuel A. DeBord has been designated to head the small seminary, which will likely open in 1960. It is expected that this will become a key institution, furnishing trained leaders for the rapidly developing Baptist work in East Africa. It will be so situated that it can serve Uganda, as well as Kenya and Tanganyika, when work is developed in that country."

Israel

Spiritual Retreat

"While most people in Israel cele-

brated Sukkoth (the Feast of Tabernacles), 150 people, believers in Christ, spent three days in study and spiritual retreat at the Baptist center near Petah Tiqva," writes Robert S. McGinnis, Jr., who, with his wife, is doing postgraduate study at the Hebrew University in Jerusalem and helping with the work of the Jerusalem Baptist congregation.

This was the fourth annual Baptist Sukkoth conference in Israel, held during the Jewish festival time because the holidays from work and school make it possible for many people to attend. The theme of the conference was "Israel and the Church," and all sessions were conducted in both Hebrew and English. The daily agenda included Bible study, discussion groups, worship, and recreation.

Fourteen nationalities were represented among the conferees, and the various groups supplied the preachers for the worship services. "Truly the unity of all men in Christ was manifested," Mr. McGinnis reports. "Here there was no difference between Jew and Gentile, American and Russian, Arab and Jew."

Italy

Significant Victory

A recent ruling of the Constitutional High Court of Italy is hailed as a significant victory for religious liberty in that country, Dr. Goerner says. The Court is a 15-man tribunal modeled after the Supreme Court of the United States.

Dr. Goerner explains the Court's decision: "On November 24, 1958, the Court passed down a historic decision when—ruling upon the case of an elder of the Pentecostal Assemblies of God who had been charged with acting as a minister and operating a church without a proper permit—it upheld the right of all religious communities to open and operate houses of worship without police authorization.

"This ruling had been anticipated since the new constitution of Italy adopted in 1948 clearly guarantees the rights of evangelical minorities to carry on their religious activities without police permits. The law under which the Pentecostal leader had been prosecuted was an outmoded law dating back to the Mussolini era. It was obviously contrary to the new constitution, but Catholic authorities had



Miss Jessie Green, Southern Baptist missionary to Malaya, turns the first shovel of earth during groundbreaking ceremonies for First Baptist Church, Petaling Jaya. The new building is being made possible by Lottie Moon Christmas Offering funds and gifts from the church. Missionary Charles H. Morris is pastor.

sought to use it as a means of checking Protestant growth.

"It is to be hoped that this ruling will have an immediate bearing upon the case of the Baptist church of Sant'Angelo in Villa. In this Italian village the construction of a new Baptist chapel was halted last March on the grounds that the pastor, Graziano Cannito, was not a minister approved by Government, and because the construction of the building had not received the proper permit. [See page 2 of the January, 1959, issue of *The Commission*.]

"There is a certain appropriateness in the fact that at the first meeting of the Foreign Mission Board following this momentous victory for religious liberty in Italy two new couples were appointed for that country. These are the first new appointees for Italy since 1952.

"Also they are the first missionaries appointed for Italy specifically for evangelism in new areas rather than for theological education or publication work. The Italian Baptist Union appealed two years ago to the Foreign Mission Board to send additional missionaries for the purpose of establishing Baptist work in untouched areas. Attention was called to the fact that there is no Baptist witness in 63 of the 92 provinces of Italy. It is hoped that other evangelistic workers may soon join these new appointees in Italy."

The two couples appointed for missionary service in Italy at the December meeting of the Board are Rev. and Mrs. Stanley Crabb, Jr., and Rev. and Mrs. Virgil H. Moorefield, Jr.

Japan

Hospital Witness

Of eight persons recently baptized into the fellowship of Kyoto Baptist Church, in Japan, seven credited the Baptist hospital in Kyoto with having a part in their decisions. And one woman who accepted Christ while a patient in the hospital last winter has already won five of the girls who work in her restaurant!

Dr. James P. Satterwhite, of the hospital staff, writes: "Today when I made rounds on the medical floor, half of my patients were gone—to the chapel and prayer room to pray for a patient friend undergoing surgery! It's good to be here!"

Near East

Seminary to Be Opened

The Foreign Mission Board has appropriated money for the purchase of land in the vicinity of Beirut, Lebanon, for the establishment of a theological seminary to serve the Arabic-speaking world. The five-acre tract under consideration is located on a high point three miles from Beirut in

(Continued on next page)

Foreign Mission News

(Continued from page 15)

full view of the city. It is near the airport and several major highways.

It is hoped that the seminary may be opened in temporary quarters in Beirut late in 1959 and that it may move to the new location in 1960.

Spain

Assistance Discussed

Representatives of the Baptist World Alliance, the Baptist Joint Public Affairs Committee, and the Southern Baptist Foreign Mission Board met in Richmond, Va., in December to discuss ways to help the Baptists of Spain secure religious liberty. The conference was occasioned by the recent closing of three Baptist churches by order of the Spanish Government and continued reports from Spain that Baptists and other evangelicals are facing greater difficulties than at any time since the Spanish civil war ended in 1939.

Attending the meeting were Dr. Theodore F. Adams, president of the Baptist World Alliance; Dr. Arnold T. Ohrn, general secretary of the Alliance; Dr. C. Emanuel Carlson, executive director of the Baptist Joint Public Affairs Committee; Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board; Dr. Cornell Goerner, the Board's secretary for Africa, Europe, and the Near East; and Mrs. Roy B. Wyatt, Jr., Southern Baptist representative, recently returned from Spain.

The Baptist officials reviewed recent acts of religious oppression, among them an unprecedented closing of evangelical churches and chapels. At least six, including three Baptist churches, have been closed by the Spanish Government during the year and at least three others have been ordered to stop their services or be closed officially.

Steps were taken to use diplomatic and ecclesiastical channels in an effort to bring relief to Spanish evangelicals whose only offense has been assembly for private worship.

There are more than 25,000 Protestants in Spain, with about 200 meeting places. Baptists have 42 congregations with a total of about 2,600 members. At least six of these groups are denied the use of the meeting places which they have sought to use. In every case services continue to be held in homes, but the churches are not able to grow as they would if they had the privilege of assembly in suitable chapels.

Second Baptist Church, Madrid, and Second Baptist Church, Valencia, have been closed since 1954. A new chapel at Elche was closed and sealed in 1955, immediately after the congregation had begun using it. Prosperidad Baptist Church, Madrid, and Third Baptist Church, Barcelona, were closed in September, 1958; and the Baptist church of Seville was closed in November. Churches of other evangelical denominations have suffered similar experiences.

The Spanish Government has also been placing restrictions on the publication and use of evangelical literature.

In April of this year the Government censor summoned the president of the Baptist Publication Society to his office and announced that an order had been received from Madrid forbidding the publication of the national Baptist magazine, *Entre Nosotros*, even though the circulation was limited to Baptists, as is indicated in the name, which means "Among Ourselves."

In November the police in Barcelona searched a printing establishment operated by an evangelical, as well as several private homes, looking especially for a book about the Protestant Reformation. In each case, all the literature they found was confiscated.

Protestants face considerable difficulty in obtaining marriage licenses. Young people who received Catholic baptism in infancy find it almost impossible to obtain permission for a civil marriage, even though they have renounced their Catholic ties and become faithful evangelicals.

In October two couples in Madrid were denied the right to be married after their cases reached the supreme court. It was pointed out that this amounts to a denial of one of the basic freedoms—the right to change one's religion—contained in Article 18 of the United Nations' Universal Declaration of Human Rights. It also infringes upon Article 16 of the Declaration, which deals with the right to marry and to found a family.

"We Seek Liberty"

All the evangelical churches of Barcelona, Spain, and the surrounding

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This new headquarters building for the Southern Baptist Foreign Mission Board was occupied by the home office

staff in early January. The Board's new address is 3806 Monument Avenue, P. O. Box 6597, Richmond 30, Va.



"House of Friendship" in Caruarú, Pernambuco, Brazil, was dedicated just four months after Missionary H. Barry Mitchell suggested the need of a good will center in that city. By the second week 120 were enrolled in the activities.



Director Celina Azevedo (second from left) and Mrs. Mitchell (second from right) with two helpers at the center.

House of Friendship

By H. Barry Mitchell

SELDOM does a missionary see a dream come true so soon as in the case of the Baptist good will center in Caruarú, second largest city in the state of Pernambuco, Brazil.

In my report to the annual meeting of the North Brazil Mission in July I suggested that we consider the need for opening a good will center in Caruarú. Following this report Missionary Edith Vaughn, director of the good will center in Recife, suggested that we try to employ a graduate of the North Brazil Baptist Training School, who was already living in Caruarú, to direct the center. Miss Celina Azevedo, well qualified by work with the Recife center, was overjoyed at the prospect of such an institution in Caruarú. She accepted the position immediately.

The next problem was to find a house that we could afford to rent. Here again prayers were soon answered when a suitable house was found, with low rent. Then followed weeks of planning and making preparations and securing furnishings. But on November 9, only about four months after the need was first suggested, the good will center in Caruarú was dedicated.

A good will center, or house of friendship as it is called here, is new to the people of Caruarú, and they do not yet understand just what its purpose is. But this does not keep them from coming. The first week there were 96 enrolled in Bible study and handwork classes. The second week saw the enrolment grow to 120.

The center is located in a heavily populated section of Caruarú, some distance from the Baptist church. Thus, we believe it will be a means of giving the Word of life to many in this Roman Catholic city.



Miss Edith Vaughn (center), director of the Recife center, was main speaker at the Caruarú dedication.



Royal Ambassadors from Caruarú Baptist Church took part.



Some children who will learn of Jesus at the center.

Editorials

Growing Population

It is estimated that in A.D. 1 the world's population was 275,000,000; in 1600, about 360,000,000; in 1800, about 192,000,000; in 1900, about 1,550,000,000; in 1950, about 2,500,000,000; and in 1957, about 2,800,000,000. And tremendous increases for future population growth are predicted.

Basing his figures on an estimated annual increase of thirty-five million people in the world, a Roman Catholic scholar has suggested that of this number six million will become Roman Catholic, three million Protestant, and two million Orthodox. This means that the whole world's Christian population, using the claims of these three groups, is growing only one third as rapidly as the world's population.

In the United States, where the population problem is probably less than anywhere else in the world, the Census Bureau of the Department of Commerce estimates the present population to be 175,000,000. When we realize that only 103,225,000 of these are church members, that even in the United States nearly 72,000,000 people lay no claims to church membership of any kind, we are faced with disturbing realities.

In the light of these appalling figures, Christians have an obligation of unusual proportions. According to the editor of the *Yearbook of American Churches*, there are now 885,000,000 Christians in the world. If each of these Christians should win three persons to Christ, every one of those not now Christian could be led to know our Lord by personal faith. The possibilities of faithful witnessing on the part of every Christian stagger the imagination and lay before us the challenge to do more than ever before.

Baptist World Alliance Sunday

February 1, 1959, will be observed as Baptist World Alliance Sunday by Baptist churches in many lands. The first Sunday in February, by established precedent, has come to be recognized as a day for emphasis upon our Baptist world fellowship.

Southern Baptists believe in the Baptist World Alliance and its program of work. Dr. Theodore F. Adams, a Southern Baptist pastor, is the honored president. Other equally respected leaders in Southern Baptist ranks are officers of the Alliance and members of its executive committee.

Baptist World Alliance Sunday affords an excellent opportunity to reflect upon the history of the organization. It also enables the churches to call attention to Baptist distinctives. The aggressive program being fostered by the Baptist World Alliance can be explained to South-

ern Baptists, thereby informing them of significant developments in the Baptist world fellowship. Numbering twenty-three million now, Baptists constitute an increasingly larger part of the world's Christian population.

There are a number of ways Baptist World Alliance Sunday may be observed in the churches. Several of these are as follows:

1. Much information can be given concerning the Baptist World Alliance congress to be held in Rio de Janeiro, Brazil; June 26-July 3, 1960. Relative to this meeting, the executive committee of the Alliance suggests the following preparations, which can be begun now by each Baptist church: Make plans to attend; help sponsor an overseas representative; arrange a caravan from your area; send suggestions for the program and pray for the conference planners. Certainly it is not too early to begin planning to attend this congress which will meet in one of the great centers of Southern Baptist foreign missions.

2. The day can also afford opportunity to call the people of your church to fervent prayer for Baptists of troubled lands, some of which are Spain, Romania, Hungary, Russia, and China.

3. Baptist World Alliance Sunday also gives every pastor the opportunity to tell his church much about Baptists of other lands, where they constitute minorities. Surely we need to be reminded that we are a part of a Baptist fellowship that crosses national boundaries and extends beyond all "curtains," races, and tongues.

1,288 Missionaries

In the fall of 1957 the Foreign Mission Board, after surveying possibilities, set a goal of appointing 130 missionaries during 1958. As appointments were made from month to month and as additional prospects for appointment were reviewed hopes for reaching the goal heightened. But the attaining of the goal was not certain until late in November when the Board's personnel committee approved twenty-four young people for appointment in December.

On December 11, after these twelve couples gave earnest and inspiring testimonies, the Foreign Mission Board commissioned them for service in ten countries.

These twenty-four missionaries brought the total appointments for 1958 to 137, the largest number ever appointed by the Board in one year. And they brought the total number of active foreign missionaries to 1,288.

We need to thank God for these appointments made in 1958 and for every one of these 1,288 missionaries now serving our Christ and Southern Baptists around the world. Moreover, we need to give ourselves to fervent prayer for them. They have many opportunities, but they also face many obstacles. In a very significant sense they are our substitutes, enabling us to be world missionaries in a time when anything short would be a denial of the total commission given to us by our Lord.

What Makes a Missionary?

By Baker J. Cauthen

THESE LINES are being written at the close of an appointment service of the Foreign Mission Board. Twenty-four young men and women have just been commissioned for life service as missionaries across the world.

One of the most thrilling experiences in connection with the Foreign Mission Board is to hear the testimonies of these appointees. One is always impressed with the many influences that lead to service for Christ in lands of need.

In the majority of instances the appointee begins his testimony as follows: "I thank God for the influence of a Christian home." Then in a beautiful way he tells of the love of mother and father and of the unfolding of the way of life through parental teaching and influence. It is not unusual to hear missionaries tell of their conversion as Juniors or even as Primaries. Today I heard one missionary tell of conversion at six years of age and a definite call to service two years later.

The greatest school for missionary training is a devoted Christian home. Mothers and fathers who share with their children the Word of God and lead them to pray for the needs of the whole world may be preparing God's servants for monumental labor abroad.

It is not always true that the missionary comes from a devoted Christian home. Sometimes the appointee tells of coming out of a broken home or a home in which Christ was not honored. Some have come out of homes that were definitely obstacles to everything dear to our Lord.

Such a person usually tells of some individual whose tender love and Christian witness helped to overcome the adverse influence of the unfortunate home life.

A person never ceases to think of the opportunity of a Sunday school teacher or a personal soul-winner who sees a young person coming up in a home in which Christ is not honored. That young person with an unfortu-

nate background may be Christ's messenger to a needy world, but he or she needs to be won to Christ and led along pathways of dedication.

In an appointment service one is impressed by the influence of the agencies of church life. Many speak of the impact of Sunday school, Training Union, Girl's Auxiliary, Royal Ambassadors, Young Woman's Auxiliary, and Baptist Student Union upon their lives as they sought to find and to do the will of Christ. Many speak of the influence of their pastors as they felt the challenge of the cross in their preaching. Many speak of the high hours of inspiration in summer assemblies and camps.

Repeatedly there stand before the Foreign Mission Board young men who tell of their experiences in military life. Some have been in great danger in battle and have been delivered from death by the hand of God, with the result that they have felt a great sense of stewardship and desire to use life for the glory of the Master. Many tell of being impressed by the pathetic sights of masses of people without Christ, many of whom live in hunger and distress.

In every church where young men are crossing the world for military service it would be well to pray that God would lay the burden of a lost world upon their hearts. God can use the period in military service to lead a young man to find his place in the will of God. Prayer on the part of his home church will help to make this a reality.

MANY times married couples tell of the coming of God's impression to the heart of one of them long before it came to the other. Sometimes it is the wife who has brought into marriage a dedication to mission service she made as a high school girl. In her heart she came to believe that marriage was within the will of God for her; and yet the impression toward mission service remained. She tells of the way God answered prayer, to the end that presently the husband, with-



Baker J. Cauthen

out persuasion from the wife but through his own process of discovery, came to feel with a strong affirmative God's leadership to the mission field. Sometimes it is the husband to whom there comes a strong sense of mission mandate.

Repeatedly we hear the appointees telling of the impact of the missions days in the theological seminaries. Every missions day in a theological seminary is an hour of opportunity for a needy world. The seminaries are to be congratulated upon the great service they render in this way.

We are repeatedly impressed by the many testimonies of decisions reached on foreign missions nights at the Southern Baptist Convention meetings. In recent years a high percentage of the appointees have been pastors and other Christian workers who had already completed their training and had found long-range positions of responsibility in Christian leadership before they decided on mission service. They considered that they were settled for life and had no idea of going to the mission field. On foreign missions nights at the meetings of the Convention their hearts were challenged by the cry of a lost world. Many have told of the surges of soul they felt during these sessions.

In the final analysis that which makes a missionary is a clear sense of direction from our Lord so that a person can find nothing so desirable as to go and do that which the Master has commanded.

Taiwan— And Its People

By Lois Glass

THE PEOPLE on the island of Taiwan (Formosa) are of three distinct groups. First, there are the aborigines, who are called the "high mountain tribes." I have had contact with only a few of these.

There has been such a great response to the gospel from these people that hundreds of small churches have sprung up among the tribes. Southern Baptist missionaries as yet have no work with them, but we hope this will soon be a project of the Taiwan Baptist Convention's home mission program.

The second group of people are commonly called the Taiwanese. They are really Chinese who came over to the island before and during the Japanese occupation [1895-1945]. Many of the people speak Japanese as well as Chinese, and their customs show strong influence of the rule under Japan.

Idolatry is most evident among this group of people. Each home has an altar (or idol shelf), often placed opposite the front door. The altar is adorned with red banners and flowers, and with lights at night. Incense is burned before the idols.

Every few days, it seems, the Taiwanese celebrate some kind of festival or *pai-pai* (pronounced "bye-bye" and meaning "worship"). They burn papers on the streets in front of their homes or shops and shoot off many firecrackers. They invite guests to their homes and eat before the idols while burning incense.

The darkness of their lives is reflected in the darkness of their dwellings. Most of the houses are built with adjoining walls, and there can be no windows on the sides. Little light enters from the back; therefore, only the open front entrance affords a measure of light. How they live so crowded in those small, dark rooms is difficult for a Westerner to understand!

We can thank God that evangelical work is being done among these people. Some mission bodies specialize in Taiwanese work. Southern Baptists have not done so, but many of the churches related to our work have special services for the Taiwanese. Several Taiwanese chapels have been started which we hope will develop into churches. A new missionary couple, Rev. and Mrs. Richard L. Morris, are now studying the Taiwanese language in preparation for full-time work with these people.

The third group of people in Tai-



Taiwan (Formosa), an island 110 miles off the China mainland, is the last stronghold of the Nationalist Chinese. About 9,000,000 people live on the island, which is 13,800 square miles in area. The chief crop is rice, with other principal crops being tea, sugar, sweet potatoes, jute, ramie, and camphor. A range of mountains from the north forms the backbone of the island, with the eastern half being exceedingly steep and craggy and the western half being flat, fertile, and well cultivated.

wan are the Chinese who have come to the island since the close of the war with Japan. Most of them are refugees from Communism. These Chinese are now spoken of as the mainlanders.

These are the people among whom we Southern Baptist missionaries are doing most of our work. Their response to the gospel is great. Having left their families, homes, and gods behind in China; they are spiritually hungry. How lonely they are! How often they are despondent over the condition of their country and the hopelessness of ever getting back to their homes and loved ones! Realizing their deep need for someone on whom they can depend, many are putting their trust in Christ.

On the other hand, some of these Chinese are anti-Christian, scorning the only hope they have. Some officers of the army and navy are Christians, and some are friendly to Christianity. But others who are not try to prevent the men under their command from going to Christian services, or they persecute them if they do attend. How sad it has been to learn that some of the non-Communist Chinese are as atheistic in their hearts as the Communists.

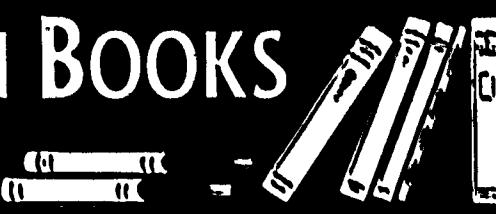
However, God has given us an open door here in Taiwan. In a single Bible class we may have people from ten or twenty provinces of China. When and if God opens the way for them to return to the mainland—as Christians—how fast the gospel of Jesus Christ will be spread abroad by their testimonies! We need your prayers that we may win them now. Pray that God will open their hearts to his love now so that they may be his evangelists when the door to China opens.

And, above all, ask the Lord of the harvest to send forth laborers into his harvest field. We need more missionaries; but an even greater need is for more Chinese Christian workers who will feel the burden for giving the gospel to their own people. We need faithful Sunday school workers and Training Union, Woman's Missionary Union, and Brotherhood leaders. Last year only nine young people—five of them women—graduated from the Baptist theological seminary. This in the face of a tremendous need for more preachers! Pray that God's call to preach his gospel will be laid so strongly upon the hearts of Christian young men that they cannot refuse it.



THE WORLD IN BOOKS

Genevieve Greer



Any book mentioned may be had from the Baptist Book Store serving your state.

Around the World

East to West, A Journey Round the World, by Arnold J. Toynbee (Oxford University Press, \$4.50), is a fascinating collection of informal travel articles written during the author's seventeen-month journey around the world. Each brief chapter is a self-contained unit of experience.

Mr. Toynbee's special insights and his deep knowledge of the world's history, geography, and religious life make the book a great deal more than a travelogue. He has chosen to write chiefly about the things he saw and did in the little-known cities and countries. On the whole he has passed lightly over the towns and has dealt on the countryside.

A full itinerary of Mr. Toynbee's tour and a specially drawn two-color folding map make the reading of the book more enjoyable and educational.

Any person seeking to better understand the world will find the book rewarding and enjoyable reading.—I.G.

World Compassion

Dr. Frank C. Laubach, who served in the Philippines some years ago as a missionary under the American Board of Commissioners for Foreign Missions and who is known for his literacy campaigns in many countries, has written a book entitled *The World Is Learning Compassion* (Revell, \$3.50). He gives examples of how the Rockefeller and Ford Foundations, the Red Cross, CARE, World Neighbors, and other organizations are reaching the souls of men through caring for their physical needs.

Dr. Laubach believes the compassion of Jesus is being practiced in most countries, and he tells here how it is done.—RACHEL DICKSON

The Bible in Evangelism

The Bible in World Evangelism, by A. M. Chirgwin, first published in 1954, is now made available in a paperback edition (Friendship, \$1.50). As a member of the London Missionary Society, the author traveled in more than fifty countries to gather the materials. The first section deals with the place of the Bible in evangelism from the standpoint of the history of the church. The second comes to grips with the use of the Bible in evangelism today. A third section gives the author's conclusions.

It is a book that will find a ready place in the minister's study and in the church library.—J. MARSHALL WALKER

Tanganyika Doctor

The fifteenth book in a series about the adventures of a medical missionary in Tanganyika, *Jungle Doctor on the Hop*, by Paul White (Eerdmans, \$1.50), should prove especially stimulating to young readers. Dr. White is a writer with the charming quality of plunging the reader into the missionary's daily routine with rich humor and deep compassion. His book brings out the appeal of a needy people as he makes their lives come to vivid reality in the imagination of the reader. It speaks of lions, plagues, witch doctors, and local wars. And it has something to say about a roast rat.—J.M.W.

Sentence Reviews

A scholarly treatment of the central experience in the life of a Christian; *The Gift of Conversion*, by Erik Routley (Muhlenberg Press, \$2.50), will meet with some difference of opinion but should issue in a deeper concept of the meaning of conversion.—J.M.W.

Design for Preaching, by Henry Grady Davis (Muhlenberg, \$4.75), is a thoughtful and scholarly answer to the question of a young minister, "What do you do to your thought when you preach?"—J.M.W.

Thoughtless Christian readers will find fault with Sir James George Frazer's *The Golden Bough* (Macmillan, \$3.95, one-volume abridged edition), monumental study in magic and religion, because of his objective discussions of certain Christian rites which he believes have developed from earlier folk traditions; the student will be compelled to further observation and wider reading.—JOHNNI JOHNSON

Judas, by Anton and Elly van Heurn (Muhlenberg, \$3.75), a fictional life story of the betrayer of Jesus, presents him as extremely righteous but lacking in the one thing needful for true Christian living—love.

In Search of a Crown, by Helen Boulware Emmons (Abingdon, \$1.75), contains seventeen devotional programs for women; each message is accompanied by a Scripture reference, a few hymn titles, a prayer, and several poems.

Amazing Grace, by Donald E. Demaray (Light and Life Press, \$2.00), pictures the weaknesses, struggle for faith, growth in Christian grace, and call to the ministry of John Newton, author of the hymn, "Amazing Grace."—J.M.W.

Theology in Conflict (Muhlenberg, \$3.25), by Gustaf Wingren, is an interpretation of the works of Anders Nygren, Karl Barth, and Rudolf Bultmann, through a study of the presuppositions that underlie the theology of each.—J.M.W.

In *The Case for Spiritual Healing* (Thomas Nelson, \$3.95), Don H. Gross, an Episcopal clergyman with training in modern science, makes a serious effort to place divine healing in a more complete theological background in order that two errors may be avoided, one-sided emphasis on healing and failure to practice Christian healing at all.—J.M.W.

In thirty brief chapters, *Jonathan Edwards The Preacher*, by Ralph G. Turnbull (Baker Book House, \$3.95), covers the personal life, habits of study, range of understanding and interest, and the gifts of the famous man.—J.M.W.

Our Greatest Enemy, by Aubrey Willis (Exposition, \$3.00), has fourteen chapters on the evils of alcohol, weakness of laws governing it, dangers of moderation, teachings of the Bible on the question, and many other aspects of the subject.—J.M.W.

Look No Further, by Richard T. Hogen (Abingdon, \$3.00), is a cook-book—210 recipes in big black type, giving straight-to-the-point directions—for those who want to prepare everyday foods with a masterly touch.

Cooperative Evangelism, by Robert Ferm (Zondervan, 75 cents), discusses and defends evangelistic crusades that, like Billy Graham's, enlist the co-operation of all religious groups in a given locality.—J.M.W.

The Book of God (Philosophical Library, \$3.00), written in his youth by Baruch Spinoza, the seventeenth-century searcher for truth, has been reintroduced by Dagobert D. Runes; its twenty-eight brief chapters are on such themes as the existence of God, divine providence, good and evil, passion, hope, reason, and immortality.—J.M.W.

A book of over a hundred "games for children at home, camp, church, and school," *Fun Together*, by Sylvia Cassell (Broadman, \$1.75), is a handy little volume to have around; divided into active, quiet, singing, and dramatic games, games for special occasions, things to make, and outdoor activities.

The twenty-six action songs in *Let's Play and Sing*, by May Justus (Broadman, \$1.50), are educational and entertaining for preschool children.

J. B. Phillips' four volumes of New Testament translations have been published in one volume entitled *The New Testament in Modern English* (Macmillan, \$6.00); cross headings, index, and maps add to the usefulness of the very readable translation.

matter?—R. Max Willicks, missionary to Korea
What has been your answer to the Lord in this
main totally untouched by any gospel message
What about the multitudinous places here that re-
sembleance of instruction and little encouragement,
that we can't even give the present believers any
hearts that are so few missions in Korea
need for one meeting. It is a heavy burden on all our
do it. I could not even go into many places of like
burden on my heart, because I know that I could not
month had grown to almost a chant. It left a great
that I come back and preach at least once each
BY THE TIME I left the meeting, the people's plea

You have had a part in that little church.
30 per cent of our year's earnings to the Lord. Many of
wondered how many of us who have so much would give
He hardly has enough clothes to cover his body, and I
three sacks as his tribe, and six sacks for the building.
is sickly, harvested thirty sacks of rice this year. He gave
willings to sacrifice. A thirty-five-year-old bachelor, who
willing to see what the Lord can do when people are
trees and sawing them by hand, etc. etc. etc. etc. etc.
and building the rock, laying the brick, filling the giant
hours digging the well, digging the foundation, breaking long
rows (of course, I do); The men who worked long
Every one thinks, how new building is the prettiest in
made for Christ.

tion and to other services. Many, many decisions were
seen people were baptized. Hundreds came to the dedications
with me to spend five days in special services. There
trouble forces of Brazil. I took my wife people in the truck
whole just five years ago there were only the impene-
in this vast interior of Brazil. The church stands today
"highhouse" to display the darkness of sin and ignorance.
This is a real victory, for we now have one more

Cuban and Ronanopolis).
(we are still in the process of constructing buildings in
rise to be completed in all the northern part of the state
month. For we dedicated the Baptist church building,
now about 150 miles from Cuban where I go each
and visiting of thanksgiving to God in sacrifice, the small
Some Sundays ago they was great rejoicing, singing,
labors in the Lord, I say thank you.

my being able to meet many of the needs, to my co-
Therefore, to you who make possible my being here and
Crasso. To reach them with the good news is my task.
touched by the gospel in this northern part of Alagoas.
This is just one of countless such places as we in-

cessing to desire to accept him as Savior.
daughter and thirty-four others raised their hands ini-
had ever heard the gospel of the Lord Jesus, and the
what he was doing, it was truly the first time the people
young man seeing the preacher boy brush his teeth asked
The place is so far removed from civilization that one
the mother.

example; therefore, I sent one of the Preacher boys with
I could not go on the only day we could arrange for a
luring settlement on the banks of the "River of Deaths,"
private or example; for the daughter lives in a diamond
horseback and then up the river by canoe or flying in a
The "going" meant either traveling three days on
preacher to hear before it is too late?"

Cuba with tears in her eyes, "Won't you go or send a
gospel, and she is lost," said one of the new converts in
"DONA ANNA, my daughter has never heard the

Cuban, Alto Grasao, Brazil

If Men Are Willing to Sacrifice
Brazilians See What God Can Do

accepted Christ.
invitation was given, he stood without hesitation and
true to his promise, he was there. And when the
he would go to church on Sunday.
points out the way of salvation, and he promised us that
he happily accepted a New Testament and a book which
hand and a young Spanish pastor for almost two hours.
leave work, he stood in the hall and talked with my hus-
many questions. One afternoon after I had dressed to
The man showed a great deal of interest and asked
to cook.

who let paint fall on her clean kitchen when she is trying
him that Christ wants to save all people—even painters
with Christ. And our maid had a leading part in assuring
We began to tell him about our personal experience

with the State Church was during his childhood.
igious experience and found that his only companion
and servant other rooms. We asked him about his re-
spent long hours perched on a ladder painting the kitchen
LAST WEEK a painter came to our apartment and

Barcelos, Sp. Mr. Charles W. Whitten

To Save Everyone, Accepts Christ
Painter, Assured That God Wants

EPISODES

AFTER all the preaching and the promoting, after all the accepting and the volunteering, after all the examining and the appointing, after all the sending and the arriving, after all the language studying and the adjusting (does it ever really end?), after all the packing and the moving out to the mission station, and after all the prayers you have prayed and all the support you have given to make so many of these other things possible, there still remains the job to be done! After all these other things have been accomplished, prayer and support must not slacken but, rather, must become more intense. With material support being adequate and even abundant, we feel this need especially concerning prayer.—Susan and Edward L. Oliver, missionaries to Japan



Girl, Involved in Collision with
Baptist Nurse, Now Attends Church

LaVerne (Mrs. C. Winsfield) Applewhite
Kediri, Java, Indonesia

WE HAVE several ways of making "contacts" with the people here, and I would like to tell you about a very unusual one.

As one of the nurses from the Baptist hospital in Kediri was driving to town, a girl on a bicycle came out of a side street without looking either way and ran into the side of the car. Though not hurt seriously, the girl had a cut on her forehead. The nurse immediately brought her to the hospital, where my husband, Dr. Winsfield Applewhite, put a few stitches in the wound.

We expected the girl to be resentful, although the accident was her own fault. Imagine our surprise when she came to church two Sundays later! She has been back every Sunday since and has bought a Bible, which she reads. We don't know whether the kindness of the nurse or something else impressed her, but she is showing a definite interest in becoming a Christian.

We don't recommend this as the ideal way to make contacts, but it shows that the Lord can use any incident for his glory!



Analogy Drawn Between Refusal of
Hospital and Refusal of Christ

T. Keith Edwards
Joinkrama, Nigeria, West Africa
(now living in Ogbomosho, Nigeria)

THE WOMAN sat on a bench by the whitewashed wall holding a pale, drawn, six-day-old infant on her

lap. She looked utterly exhausted, and occasionally her hands slipped slightly, allowing the baby to shake on her lap. Each time this happened, the tiny creature jerked into rigid stiffness and its face became suffused with blood, turning a dusky purple.

Tetanus! I thought—and I raised the swaddling cloths to see the inflamed navel which I was sure would be there. Another child born at home on the dirt floor.

"Where are you from?" I asked.

"Joinkrama," the woman answered. One word only—she seemed too tired to say more.

Joinkrama is only two miles away. Baptists have had medical work here for thirteen years. It costs three pennies a week for clinic supervision of a pregnancy and about \$2.25 for hospital delivery. Why can't we reach the people?

It's times like this when you walk slowly home in the moonlight and wonder if our whole technique of missions is somehow falling far short of its aim.

"And this is the condemnation, that light is come into the world, and men loved darkness." You think again of how Jesus must have felt when he said of Jerusalem how oft he would have gathered it unto himself and it would not.

We are so foolish—all of us. For none of us avail ourselves of God's love and care as we ought, and he has been here all of the time.



After Treating Missionaries' Son
Doctor Asks about Baptist Beliefs

Betty Alice (Mrs. Daniel M., Jr.) Carroll
Buenos Aires, Argentina

ONE NIGHT our son Danny, not quite six years old, became violently ill. Our doctor was out of town; but his secretary sent his helper, a young Argentine doctor, to our home. He diagnosed Danny's illness as appendicitis.

Later that night Danny grew worse; and we called the doctor back, although there was a bad storm. The doctor gave Danny a sedative to help him through the rest of the night and said he would have to operate the next morning. While he stayed to make sure the sedative took effect, we had coffee and talked.

The doctor, a Roman Catholic, asked us what is taught at the International Baptist Theological Seminary where my husband and I are professors. He also wanted us to explain the difference between our beliefs and those of his Church.

After my husband had explained what we believe, the doctor said that as a child he was taught that God was someone to be feared and that he punished little children if they were bad. I explained that in the first years of a child's life we try to give him confidence in God in preparation for his later acceptance of Christ as Saviour and that we teach our children that he is a loving God.

The doctor said he had been searching for something

ABOUT a year ago a young man was converted in our church in Lima, Peru. By means of his faithful testimony in his own home, he has won one of his sisters to Christ. The Sunday that she came before the church to give her testimony and ask for church membership, the members asked several questions to verify her Christian experience. At the very end the brother stood and quietly said: "Nellie, you know that our parents are not Christians and are opposed to our being Christians. Right now they are allowing us to attend church without opposition. But suppose they should begin to persecute us. Would you deny your Lord?" It is impossible to express the tenseness and emotion that filled our hearts as she replied, "No, I would never deny him." We only wish that all of our converts were that firm and faithful to our Lord!—Randall D. Sledge, missionary to Peru

that would satisfy. He gladly accepted the Bible and Sunday school quarterly which we gave him.

We have wondered if God sent this young doctor to our home that stormy night. He helped our little boy physically; and we pray that, through our witness to him, God may save the doctor spiritually. Won't you pray with us?

(Danny had the operation next morning and got along fine.)



Catholics Are Out to Win Kenya; Can Baptists Meet the Challenge?

Earl R. Martin
Nairobi, Kenya, East Africa

THE NEED for increased missionary personnel in East Africa was graphically impressed upon me in a friendly conversation with a Roman Catholic priest. I learned from him that there are over three hundred priests serving in Kenya from outside the country. When he inquired about Baptists, I replied that there are now nineteen missionaries under appointment for Kenya and Tanganyika.

The Roman Catholics make it no secret that they are going all out to gain Kenya. What will Baptists do to meet such a challenge?

Certainly our purpose is not to challenge the work of any mission. Our prime task is to lead men, women, and youth to a saving knowledge of Christ. Countless hordes of unreached people are here.

Riruta, a village near Nairobi, is one example of an area with a strong concentration of Roman Catholics and yet with many pagans still to be reached. Our Mission

has established a preaching station in this village and secured a plot for a future church building. Soon a new housing development will bring ten thousand Africans to this area.

Athi River, fifteen miles south of Nairobi on the main road, is the site of another major housing development. It will have an African population of six thousand. We have also begun a preaching station here, and land has been secured for a church building.

These activities, along with the ministry of the Baptist center in the Shauri Moyo community of Nairobi, keep us quite busy. On Sundays we sometimes take part in as many as four preaching services.

The Baptist center is rapidly developing its outreach. In answer to the prayers of many of you, our opening week was a success. During our evangelistic services over fifty individuals responded to the gospel invitation. Many are now seeking the way of the Christian life through the inquirers' class.

We have seen another fulfilment of prayer in the coming of Philip Njoroge to work with us as an evangelist. He is a qualified and devoted young man who shows much promise for the work of Christ. He and David, our first national worker, share many responsibilities of the work. Pray that we will be given the strength and the wisdom to do the work here.



Four-Year-Old Susie Scull Is a Witness for Christ in Indonesia

Florence (Mrs. Gerald W.) Pinkston
Semarang, Java, Indonesia

OUR SEVEN Baptist churches in Indonesia now have a total of 793 members. Average attendance in Sunday school is 1,730 and in Training Union, 496. There were 323 baptisms during the past year.

The following incident may help you understand the role of missionaries' children. One morning as I was preparing for language class I noticed four-year-old Susie Scull [daughter of Missionaries Ruby and Ancil B. Scull] in the kitchen talking in Indonesian to Anna, my helper. After a little while I heard Susie ask Anna if she were a Christian. Upon receiving a negative reply, little Susie began to witness in a way that many of us could profitably follow.

First she assured Anna that they are friends. Then she asked if Anna knew about Jesus and if she went to church. Anna said that she attended a near-by Sunday school. By this time Anna had begun to iron and Susie was perched comfortably on a stool in front of her. Before the conversation was over Susie extended a cordial invitation for Anna to attend church with us.

My heart rejoiced, and I thought of the Scripture verse, "A little child shall lead them." We are praying that Anna will accept Susie's invitation to attend church and Christ's invitation to "Follow me."



Seeing a Need She Cannot Meet, Missionary Realizes She Can Pray

Martha Ellen (Mrs. L. Parkes) Marler
Seoul, Korea

GO WITH ME out into the country to attend a revival in which Parkes was preaching.

The mission, only a few weeks old, was meeting in a tent put up for about twenty-five dollars. Rice-straw mats were on the ground for seats. It was difficult to read the hymns and Bible passages by the light of the two small, dim kerosene lamps—especially so for me since the little girls sitting around me wanted to share my books.

As Parkes began to speak, he asked everyone who was a Christian to raise his hand. Then he asked everyone who was a member of any church to raise his hand. Each time the only hands that went up were mine and those of the two seminary students who had gone with us.

I can't say that it was the most reverent service I ever attended. There was almost constant talking outside the tent by men of the community who, after having their curiosity satisfied concerning the pale foreigners who had driven a jeep into their community, engaged in a friendly visit. The tent was constantly pounded by rocks thrown

by boys who burst into laughter when they made a good hit. The adults made no effort to stop any of this.

When we walked outside after the service we saw a building brightly lighted with candles and lamps just up the mountain above the small tent. We learned that it is a Buddhist temple in which people were celebrating the birthday of Buddha with a great feast. I thought, There is a brilliantly lighted, large temple and here is the dimly lighted, small tent; and yet this little tent represents the light of the world.

I bowed my head and prayed, "Lord, how long will it be before the light of Christ will shine, not only from the windows of a church building here, but through the lives of these people?"

Children crowded around us as we walked to the jeep, and I stopped to tell them the story of Joseph's being sold into Egypt by his brothers because of envy and hatred. Then I had them repeat John 3:16 after me.

As we got into the jeep, I remarked to Parkes, "There is a large group of children anxious to hear the gospel of salvation, and I'll probably never see them again." He replied, "That is why we have this preacher here."

Then it seemed the Lord said to me, "Your part is to pray." So I say to you there at home, "Your part is to pray for the people in this town who do not know the Saviour and for the preacher that he may faithfully preach redemption through Christ."

Prayer Time—Work Time

IF IT had been in rural United States it would have meant a death, a severe illness, or a family reunion—five cars parked one behind the other in the driveway of the Western-looking house. Being in Nigeria, it was neither.

The time was Thursday afternoon, five o'clock; the place was the home of Missionary Earl M. Fine; and the occasion was the weekly prayer meeting of the missionaries living in Oyo. Five families and four single women had gathered to share the joys of answered prayers, the burdens caused by illnesses back home, and the concern for the work. This group was only one of many scattered over Nigeria which paused at this designated hour for a concerted prayer effort in behalf of the spreading of the gospel.

The prayer time being over, one had only to step out the front door to see objects of the petitions just uttered. Across the road the Baptist Boys' High School (60 acres of land, 13 buildings, 150 students) gleamed in the late

afternoon sun. A Boy Scout troop, a segment of tomorrow's leadership, was meeting on the roomy lawn.

An old man walked down the highway toward town. With his velvety black coat dress, flabby straw hat, and spindly legs, he looked more like a scarecrow than the actual cornfield creation. He could represent the many who wander aimlessly through this land.

Small girls and mature women pranced by in the direction of the market—prancing because the loads on their heads kept them from walking more leisurely. The walking masses gave way to bicycle bells, and bicycles darted aside at the blast of car horns.

Nigerian Christian leaders and missionaries are aware that this nation is on the move, accelerating its progress daily. To keep up, to be in time with the message, they, too, must move fast and tell quickly.—Nan Owens, missionary to Nigeria

Fellow Human Beings

By Norma Jean Spear

I FIRST heard about missionaries when I was a small child in Sunbeam Band, but they didn't seem real then. Later, as missionaries took on a new light for me, they still seemed out of reach. Then I began to feel a missionary call to me personally. A year after we were married my husband and I answered the mission call and eagerly anticipated serving abroad. Finally the exciting day came when we sailed with our seventeen-month-old daughter—to be missionaries!

I soon found out that a place does not make a person a missionary, nor does being given the name "missionary" mean that one is truly a missionary. Even learning to speak a foreign language fails to make one worthy of the name—only God can do that.

I believe I subconsciously thought that reaching our foreign field would make us outstanding Christians; and this, I feel, is a misconception shared by many Southern Baptists. We have placed a golden glow around the term "missionary" and we tend to "look up" to any person so called. In our prayers we often thank God for that "revered" person who is taking the gospel to the "heathen," but we fail to pray for him as a fellow human being with the same weaknesses and temptations faced by everyone.

We who are called missionaries must pray constantly lest we fall into temptation. There is the temptation to say, "See what I am doing." On the other hand there is the temptation to become discouraged when the work is slow or overwhelming, or when learning a new language seems a never ending task. Yes, there is even the temptation to be lazy, to put off until tomorrow. More often, however, a missionary is tempted; because of the pressing needs all around, to push ahead of God and try to do things his own way, even to the limit of physical and spiritual resources. Many times a missionary mother might feel ineffectual as a missionary because the demands at home keep her from doing all that she envisioned herself doing on the mission field.

Pray not that we shall receive glory from our work, but pray that God will help us to crucify self so that he will receive the glory.

Pray not that our work will be easier, but pray that God will gently lift our heads and hearts when we become discouraged, will reprimand when we become negligent, and will guide our hands to do the most important task and keep our minds from worrying about what must be left undone.

"Pray with the spirit, and . . . pray with the understanding also."

Thank You

Thank you to all who are still praying for me on my birthday. I have received many beautiful cards with lovely messages, and in this way I have made many more friends. Your prayers have been answered; it so happened that at that very time I needed your prayers. I thank you again and ask you to please keep on praying.—**EFFIE (Mrs. ROBERT F.) ELDER, *emeritus missionary to Argentina***

MANY times in my heart I realize that a certain dear individual is praying for me just then. I feel almost as if the individual were at my elbow, encouraging me, pushing me on.—**HELEN MASTERS, *missionary to Nigeria***

YOU have been in an accident, and from the nature of the accident you do not understand why your injuries were not more serious—until several weeks later you receive a letter from a friend in America, and she says that on that day at that very hour she was praying for you.—**EVELYN SCHWARTZ, *missionary to Indonesia***

SINCE we work as a Mission, or unit, of forty-eight missionaries here in the Philippines, we have learned something about the tasks of missionaries which we would like to share with you. During eighteen years of working in a pastorate in the States, we prayed in a general sort of way for the missionaries whose names were on the prayer calendar day by day—as perhaps you do. But let us present this analogy for your study: Suppose that from a vast host of names in the United States you were to draw forty-eight, knowing full well that you would be associated with those people in an intimate and isolated way for the rest of your active career. Need we remind you that there arises the possibility of personality opposites and varying opinions within the scope of the work? Add to problems arising from such a situation a loneliness that fully half of our missionaries know because they live in places where there is not another white family—or, at best, only one other. Pray for your missionaries!—**MARJORIE (Mrs. HOWARD D.) OLIVE, *missionary to the Philippines***





They pray to a helpless mediator.



They pray to a dead Christ.

Pray for

Those Who Say Their Prayers

By Walter T. Hunt

WHAT do you pray for? As I drove past the Catholic cemetery in Cotabato, in the Philippines, I wondered, When people think of Cotabato, what do they pray for?

I looked at the large crucifix in the center of the cemetery. There was a trace of smoke coming from the candles burning at its base. Each candle is put there with a prayer. Yet, how many people in Cotabato know how to pray? Prayers are said—yes, prayers by the thousands; yet, how many people have ever talked with God? Too many say their prayers but never pray.

Pray for these that they may know God through the forgiveness of sins in Christ Jesus. Pray that they may learn to converse with God in prayer.

Pray for those who say their prayers to a dead Christ. There are many signs of Christianity here in the Philippines. There are crosses everywhere—in homes, in stores, in places of business, even in the jeepneys (jeeps converted into taxicabs). A common name is Juan de la Cruz, John of the Cross. Several towns are named Santa Cruz. But how many people know that Jesus not only died on the cross but that he arose from the grave? That he lives? That he gives life to those who believe? The most important day in the religious life of the Philippines is not Easter, the day of the resurrection, but Good Friday, the day Jesus died.

Pray for the Philippines and, for those who pray to a dead Christ, not

knowing that "he is able also to save them to the uttermost . . . seeing he ever liveth."

Pray for those who say their prayers to a helpless mediator. The Philippines is not only a land of crosses, it is also a land of images. Images of the "saints" are seen everywhere, but those most often seen are the images of Mary.

Her image stands in front of school buildings and schools are named for her. Her name is written in aisles that span the streets. Prayers by the thousands upon thousands are offered to her in churches, in homes, and in schools. Even over the radio prayers are offered to her daily.

If there could be tears in heaven, I'm sure Mary, blessed among women, would weep when men seek God the Father through her name, ignoring the Name above every name. Pray for the Philippines that the people here may know the "one mediator between God and men . . . Christ Jesus."

Pray for those who say their prayers with no assurance. Funerals are always sad; no one wants to part with a loved one. But here funerals are not only sad—they are tragic. Perhaps the departed has prayed all of his life for the repose of his soul. And now, and for years to come family and friends will continue the prayers for him. Death to the vast majority here does not mean rest in the Lord, but rather a time—no one knows how long—of suffering in purgatory. Prayers are said, but who can tell if they are heard or answered? Pray for these millions "having no hope."

Our Responsibility

By Elizabeth Hale

THE OTHER DAY as I was taking a sick child home from the Baptist clinic I came across a very simple Hindu shrine. It was lighted and there were votive offerings on it. In my mind's eye I could see the Indians who worship there—poor, beyond our imagination, in this world's goods, but with hearts that feel a gratitude to one above and a longing for his aid. Therefore, out of their little they bring gifts to him, as they have been taught.

Of course, my thoughts were lifted up to the Father of us all and I prayed for these his children who come to him in the best way they know.

And with keen sympathy and apprehension my thoughts went to the many who know the Father, yet right now are living in luxury with little or no sense of responsibility for the multitudes who have never heard of the Lord Jesus Christ. In the day of judgment I would rather be the Tamil bowing at the wayside shrine than one of these. The following Bible verses are from Montgomery's translation.

"But whoever has this world's goods, and beholds his brother in need, and shuts up his heart against him, how can the love of God continue to abide in him?"

"For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, or in prison, and you visited me not. . . . In solemn truth I tell you that inasmuch as you did not do it unto one of these least, you did not do it unto me."

"As my Father has sent me forth, I also now am sending you."



AT the time Dr. Billy-Graham was engaged in his evangelistic crusade in New York City, Baptists in the state of Rio Grande do Sul, Brazil, conducted a similar crusade, of much smaller dimensions. In the midst of a season of prayer, one of the pastors prayed, "O Lord, bless the great evangelistic campaigns here and in Madison Square Garden."

Missionary Family Album

Appointees (December)

CRANN, Stanley, Jr., and Patricia Maddux Crabb, Ky., Italy.
 DAVIS, Alfred L., Jr., and Ellen Martin Davis, Ga., Hong Kong.
 EMANUEL, Wayne E., Okla., and Mary Lou Massengill Emanuel, Ky., Japan.
 EVANS, Charles E., Ga., and Elizabeth Young Evans, Ky., East Africa.
 FAVELL, C. Hudson, N. C., and Jean Christy Favell, Ark., Ghana.
 GRUBBS, W. Eugene, Ala., and Phyllis Anne Coffman Grubbs, Kan., Indonesia.
 HARDY, Robert D., Ky., and Mavis Shiver Hardy, Ala., Japan.
 KEYES, Leslie G., La., and Naomi Lucas Keyes, Mo., Honduras.
 LOCHRIDGE, James T., Ga., and Mary Frances Manuel Lochridge, N. C., Philippines.
 MOOREFIELD, Virgil H., Jr., and Jane Richardson Moorefield, Ky., Italy.
 RICHARDS, Donald J., and Shari Sherman Richards, Tex., North Brazil.
 THOMPSON, Kenneth R., La., and Mary Smith Thompson, Ark., Korea.

Arrivals from the Field

BARTLEY, Rev. and Mrs. James W., Jr., (Uruguay), 4513 McCart St., Ft. Worth, Tex.
 DAVIS, Rev. and Mrs. Charles W. (Venezuela), 28 1st Ave., Jackson Heights, Pensacola, Fla.
 DEMAREST, Mary (Taiwan), c/o Gordon F. Demarest, 39 Convert Rd., Nanuet, N. Y.
 FAYER, Rev. and Mrs. Ross B., Jr., (Indonesia), c/o Mrs. E. F. Sharp, 2323 McKenzie, Waco, Tex.
 GREEN, Jessie (Malaya), c/o Mrs. D. T. Green, Rte. 2, Calhoun, Ga.
 HATTON, Rev. and Mrs. W. Alvin (South Brazil), 22704 Hickory, Abilene, Tex.
 HOLMES, Rev. and Mrs. Evan F. (Chile), Box 356, De Leon, Tex.
 JACKSON, ALMA (South Brazil), 510 S. Center St., Pasadena, Tex.
 JERRIS, Irene (Taiwan), c/o Mrs. J. R. Jolley, 4500 McCart, Ft. Worth, Tex.
 KOLB, Dr. and Mrs. Raymond L. (North Brazil), 106 Coney St., Dublin, Ga.
 KOLLMAR, Dr. and Mrs. George H. (Colombia), c/o Mrs. W. M. Boston, Goodnight, Tex.
 McCALL, Rev. and Mrs. Louis E. (Thailand), 26 Gosnell Ave., Inman, S. C.
 NICHOLS, Sophia (South Brazil), Hartsville, S. C.
 SMALL, Rev. and Mrs. Tom G. (Southern Rhodesia), 601 Ave. A, South Houston, Tex.
 WOLFARD, Dr. and Mrs. Rodney B. (South Brazil), c/o Mrs. L. J. White, 221 5th Ave., St. Albans, W. Va.



"This picture might be entitled, 'Typical Scene in Rainy Season,'" says Missionary L. Laverne Gregory. "During rainy season in Costa Rica one's umbrella is his most constant companion." The picture was taken during an orientation session for language students held in the Gregorys' apartment. Mr. and Mrs. Gregory are studying Spanish in San José, Costa Rica, prior to going to Chile, their permanent field of mission service.

Deaths

FORD, Mr. and Mrs. Charles S. (Nigeria), son, John William.
 HILL, Dr. and Mrs. Thomas W. (Costa Rica), daughter, Crystal Patrice.
 HUGHEY, Dr. and Mrs. John D., Jr., (Europe), daughter, Sara Evelyn.
 MCCOY, Dr. and Mrs. Donald B. (North Brazil), son, Sterling Mark.
 MARTIN, Rev. and Mrs. Glen R. (Malaya), son, Kenneth Scott.
 SPEAR, Rev. and Mrs. Bobby L. (Thailand), daughter, Cheryl Jeanne.

Deaths

WHORTON, George S., Dec. 11, and Mrs. George S. Whorton, Nov. 27, Gadsden, Ala., parents of Mary Jane Whorton (Nigeria).

Departures to the Field

BARRATT, Clifford, 123 W. Gate Rd., Hsinchu, Taiwan.
 BRYANT, Rev. and Mrs. Thurmon E., Caixa Postal 552, Campinas, São Paulo, Brazil.
 CLENDENNING, Mr. and Mrs. Pat (B. A., Jr.), Baptist Theological Seminary, Ruschlikon-Zürich, Switzerland.
 FLEWELLEN, Rev. and Mrs. Sidney R., Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa.
 McCAMEY, Dr. and Mrs. Howard D., Baptist Headquarters, Ibadan, Nigeria, West Africa.
 MEREDITH, Helen, Apartado 298, Cartagena, Colombia.



Rev. and Mrs. Charles H. Morris, Southern Baptist missionaries to Malaya, live in Petaling Jaya. Mr. Morris is pastor of First Baptist Church, Petaling Jaya (see photo of groundbreaking ceremonies for this church in Foreign Mission News, page 15). Their sons are Charles, Jr., fifteen, and Eric Eugene, thirteen.



Rev. and Mrs. Fon H. Scofield celebrated their twenty-fifth wedding anniversary in November. Mr. Scofield is associate secretary for the Foreign Mission Board's division of visual education.

NORMAN, Dr. and Mrs. William R., Jr., Baptist Mission, Jolokrama Village, via Ahoada, Nigeria, West Africa.

SANDERFORD, Rev. and Mrs. Matthew A., Joaquin Suarez 2960, Montevideo, Uruguay.

SHOEMAKE, Rev. and Mrs. Howard L., Casilla 3236, Guayaquil, Ecuador.

SMITH, Rev. and Mrs. W. L. (Wimpy), Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.

STOVER, Mrs. T. B., Caixa Postal 320, Rio de Janeiro, Brazil.

STURGEON, Mr. and Mrs. H. Eldon, Apartado 204, Morelia, Michoacán, Mexico.

WARREN, Rev. and Mrs. William H., Caixa Postal 320, Rio de Janeiro, Brazil.

WEAT, Ruby, P. O. Box 76, Pusan, Korea.

WILSON, Sarah, Casilla 3388 Central, Buenos Aires, Argentina.

Language School

COUCH, Rev. and Mrs. John R. (Jordan), Baptist Mission, Box 2026, Beirut, Lebanon.

Marriage

LIDE, Nina Stephens, daughter of Dr. and Mrs. Francis P. Lide (Philippines), to Vernon Fox, Nov. 29, Miami, Fla.

New Addresses

BENEFIELD, Rev. and Mrs. Leroy, M'Lang, Cotabato Station, Cotabato, Alindanao, Philippines.

BERRY, Mr. and Mrs. Edward G. (South Brazil), Box 33, 2825 Lexington Rd., Louisville 6, Ky.

CANZONERI, Antonina (Nigeria), Room 301, 2061 Cornell Rd., Cleveland 6, Ohio.

CARROLL, Rev. and Mrs. G. Webster (East Africa), c/o Ross Bryant, 2225 Deerpath, Dallas, Tex.

CLAWSON, Mr. and Mrs. William M.,

Colon #473 Norte, Torreón, Coahuila, Mexico.

CROWDER, Rev. and Mrs. C. Ray, American Baptist Mission, Keffi, via Gudi, Northern Nigeria, West Africa.

CUIPERER, Dr. and Mrs. Robert H., 11 banchi, 2 chome, Sanso Dori, Hirao, Fukuoka, Japan.

DORROGAN, Dr. and Mrs. Robert L. (Korea), c/o Leslie F. Minnis, 15715 2nd, N. W., Seattle, Wash.

DORSON, Lolete, Box 116, Ogbomosho, Nigeria, West Africa.

DUFFER, Mr. and Mrs. Hiram F., Jr., Pasco de las Facultades 24, Mexico 20, D. F., Mexico.

EDWARDS, Dr. and Mrs. T. Keith, Baptist Hospital, Ogbomosho, Nigeria, West Africa.

FERGESSON, Rev. and Mrs. W. Joel (Nigeria), 1655-Spruce St., Denver 8, Colo.

GARNER, Rev. and Mrs. Alex F. (Argentina), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

HAGOOD, Dr. Martha, 22 Kami Ikeda Kitashirakawa, Sakyō-ku, Kyoto, Japan.

HAGSTROM, Annie (Jordan), Carver School of Missions and Social Work, 2801 Lexington Rd., Louisville 6, Ky.

HALE, Elizabeth, 4 Ng Ngee Rd., Kuala Lumpur, Malaya.

HAYES, Dr. and Mrs. A. E., emeritus (North Brazil), 919 San Mateo St., Redlands, Calif.

HIBBARD, Hazeldean (Nigeria), 1116 Ball St., Weatherford, Tex.

HUNDLEY, Lillie Mae, P. O. Box 103, Kailua, Oahu, Hawaii.

HUNT, Betty Jane (Korea), Baptist Mission, APO 31, San Francisco, Calif.

JACKSON, Rev. and Mrs. J. E. (Philippines), 1419 McArthur Ave., Columbia, S. C.

LARSON, Rev. and Mrs. Ivan V. (Taiwan), 11949 Cheshire St., Norwalk, Calif.

LEONARD, Dr. and Mrs. Charles A., emeritus (Hawaii), Box 962, Rte. 1, Naples, Fla.

LOGAN, Dr. and Mrs. W. Wayne, Baptist Mission, Enugu, Nigeria, West Africa.

MULLER, Mr. and Mrs. Alfred C., Petunias 225, Torreón, Coahuila, Mexico.

OLIVER, Mrs. John S. (Equatorial Brazil), 370 E. Vermont, Southern Pines, N. C.

PLAMPIN, Rev. and Mrs. Richard T., Caixa Postal 66, Curitiba, Paraná, Brazil.

STEWART, Reba, emeritus (Manchuria), Box 85, Jonesboro, Ga.

TURNER, Rev. and Mrs. John W., Box 355, Tripoli, Lebanon.

WRIGG, Lucy (Korea), 320 S. Broadway, Apt. S-4, Tarrytown, N. Y.

Daughter Honored

Mrs. Cornelia Goerner Clipp, daughter of Dr. and Mrs. Cornell Goerner and senior at Carson-Newman College, Jefferson City, Tennessee, has been named to *Who's Who Among Students in American Universities and Colleges*. Dr. Goerner is secretary for Africa, Europe, and the Near East for the Foreign Mission Board.

A few minutes of your day spent in prayer can make a difference in our lives spent in service here.—MILTON E. CUNNINGHAM, JR., *missionary to Southern Rhodesia*

Let Us Pray

PRAY for all who have had a chance to know Jesus Christ and for those who have not.—Elizabeth Hale, missionary to Malaya

• • •

LET US PLEAD that the Lord will soon open China to the full and free preaching of the truth as it is in Christ-Jesus. He said, "All power is given unto me in heaven and in earth." He also said, "If ye shall ask any thing in my name, I will do it." His promise cannot fail. We can ask in his name that the present generation in China may have an opportunity to hear and believe and be saved. For he is "not willing that any should perish, but that all should come to repentance." Since he has all authority in heaven and on earth he can bring to pass marvelous things. He can open China without war. He can even convert Communist leaders and change them into Christian leaders—if we pray. Let us pray also for the Christians of China who are suffering for

Christ's sake. Let us plead that they may be true to Jesus and witness for him under all circumstances. Oh, let us pray in Jesus' name that the Light of the world may shine through his messengers in every dark place "unto the uttermost part of the earth" so that millions may soon know and love and serve him!—Addie Cox, emeritus missionary to China and Taiwan (Formosa)

• • •

AS WE TRAVEL the eighty miles from Minna to Katcha, in Northern Nigeria, we pass one big village after the other. Yet, we see only two churches, two schools, and no hospitals. Two Yoruba Baptist pastors and three Hausa pastors work with us in reaching one million people in an area about the size of Mississippi. The needs are so great, but the laborers are so few! Won't you pray that help will come?—Elizabeth and Dewey E. Merritt, missionaries to Nigeria

They Will Listen

By Shirley Jackson

WHEN we pray for the success of the simultaneous evangelistic efforts being promoted around the world this year, we must also pray for more missionaries. The two go hand in hand. The world cannot be evangelized until there are sufficient workers in all parts.

One of the things which has impressed me most in Brazil is the willingness of the people to listen and their responsiveness to capable leadership. They can be won to Christ if there is someone to work with them.

One night some of us were looking at slides in the home of Mr. and Mrs. W. W. Enete. Our screen was a sheet thrown over the glass door of the garage. Upon hearing a noise and investigating, we found the fence around the front yard lined with people watching the slides in reverse. About twenty came inside when they were invited; others remained outside. In a country where there is freedom of religion and where the people spend

a great deal of their time out of doors, it is very easy to attract their attention. And they will listen.

A Brazilian lay preacher, who works with a church in Campinas and another in a neighboring city, told us of four sections of Campinas where there is no Baptist congregation but where one is needed. He also mentioned letters he constantly receives from churches asking him to come and work with them. "But," he said, "I cannot go. I have my work here." Then he told us of churches and congregations in several neighboring towns who have no pastors or workers.

Truly God will honor the prayers of his people on the mission field and at home for more missionaries that the world might be evangelized. Maybe he wants you to help answer these prayers.

• • •

MISSIONARIES would be devoid of a great power should you cease to pray!—MARTIE LOU BIBLE, missionary to North Brazil

Barren Lives

By H. Barry Mitchell

AS ONE travels over the rough, dry, dusty roads in the interior of the state of Pernambuco, Brazil, he is reminded again and again of the importance of life-giving water. It is now the dry season, and everything looks dead. The hills are brown and parched; the rivers, except the very largest, are dried up, their beds as dusty as the roads we travel. People walk or ride, mules or donkeys for miles to get water from the still-existent reservoirs.

When the rains come in February and March (some years the rains do not come even then), a miracle will take place. Almost overnight the countryside will become a green garden of growing plants and shrubs. The rivers will flow again, and the people will plant their meager crops of corn and beans. The cotton from the year before will put out new leaves and produce another scanty crop.

As I was returning from a visit to Baptists' Green Mountain Bible

School, in Triunfo, the thought came to me that this dry land is an apt illustration of the spiritual condition of the people who live here. Just as the land is dry and parched for lack of water, so the lives are barren because the people do not know Jesus, the Water of eternal life. Also, just as a miracle occurs when the refreshing rains come, an even greater miracle occurs when the message of salvation is heard and accepted by men and women dead in trespasses and sin.

Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." As these people in the interior of Brazil accept Christ their lives are transformed and made fruitful.

The sad part is that so many have not yet heard the gospel. Just as the barren land awaits the life-giving rain, so these people await the message of salvation. But the Bible says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

How long must these people wait? The answer depends upon what each of you do. If you could see the physical and spiritual needs of these people, I believe you would want to do more than you have ever done before that these may come to know Jesus who alone can give eternal life.

Foreign Mission News

(Continued from page 16)

area met together to pray for religious liberty on Sunday night, December 7, 1958. The three churches where the meetings were held were overflowing with people, and there was a quiet confidence in the future and God's power to change the present situation, reports a Southern Baptist representative in Spain. Spanish evangelicals have not given up the struggle for freedom.

An outstanding evangelical leader brought a bold message at one of the meetings, calling for liberty. He said: "Many people wonder why we evangelicals are not satisfied with the tolerance we have. We don't want toler-

ance! We have the right to expect liberty."

"We want liberty not only to preach inside our churches but on the streets. We seek liberty not to carry the Bible wrapped up or hidden but to carry it openly wherever we go, as an open book for all to read."

"We will continue to pray and work not only to keep our churches open but to open up new places of worship. We are willing to become as the importunate widow of the New Testament who never tired of presenting her cause. Let us continue to ask before God and men in authority."

Briefly

Brazil: A total of 133 decisions were made during a revival held in Porto Alegre, Brazil. Ninety-three of these were made in the Baptist school and 40 in the church. "I was surprised at the students' acceptance of straight evangelistic and doctrinal preaching," says Missionary James E. Musgrave, Jr., who conducted the revival. "I know that many of the other students who did not come forward made decisions." There are approximately 900 students in the school, which offers high school and college work.

Our Prayer Lists

By James W. Bartley, Jr.

WE SHOULD take care what things we commit ourselves to pray for and to include on our prayer lists. The determining factor should be, "Is it for the glory of God?" If it is not we should never begin to pray for it. If it is for his glory we should make it a part of our daily prayer until there is a clear answer from the Lord, either granting that for which we have asked or revealing that it is not his will.

To pray for something one time and then forget it is to make of prayer a sacrilege and to reveal that we were not really sincere to begin with. We, in our prayer life, should not become as children who ask their parents for something different every day and who seldom get what they ask for because there is a lack of insistence, indicating a lack of real sincerity. In my own experience with God in prayer I have come to the conviction that we should think twice before committing ourselves to pray for a certain cause and that once committed we should stick with it until God gives a definite yes or no.

I can think of no cause more worthy to be placed on our prayer lists, and to remain there, than the six-year Baptist Jubilee Advance undertaken by Southern Baptists and by members of six other Baptist bodies in the United States and Canada. Certainly the salvation of thousands of souls during 1959 through evangelistic efforts in all the world is the will of God and will be for his eternal glory. That being so, let us commit ourselves to plead insistently before the throne of glory for a real deepening of our own spiritual life and for the power and leadership of the Holy Spirit in the worldwide simultaneous evangelistic effort.

Emergency Aboard "World Glory"

(Continued from page 10)

direct the oarsmen. Coming to "borrow" our physician, the men rowed for nearly an hour through an undercurrent of swells that sometimes sent the waves from twelve to fifteen feet into the air. When Dr. Francis B. Galbraith, our surgeon, finally lowered himself by rope ladder into the little lifeboat, it was amid many cheers inspired by our feeling that we were having a tiny share in this heroic effort because we were "lending" his services to those who were wounded and suffering.

The surgeon found five injured crew members aboard the S.S. *World Glory*, and one dead. The captain stated that the men were injured during heavy weather the vessel encountered. They were doing some necessary work on the exposed deck when the sea caused a big ventilator to carry away, crushing one man to death and injuring the other five, including the chief officer.

For nearly three hours Dr. Galbraith ministered to the injured as the S.S. *World Glory* rolled in the heavy swell, sometimes listing as much as twenty-five degrees. The sea was so rough that a sailor had to stand on each side of the doctor to hold him in place as he dressed the wounds.

During all that time the men in the little lifeboat, which was pitching terribly, stood by waiting to return the "borrowed" doctor to our ship. And as the surgeon climbed back up our rope ladder, those sturdy Liberian seamen were smiling and calling out what was probably the only English they knew: "Thank you! Bye-bye!" Later the captain and crew of the S.S. *World Glory* sent our ship a grateful message by radiogram, the only compensation we could expect to receive for this service which delayed the S.S. *President Cleveland* about five hours en route to Yokohama.

Certainly this experience of circling around another ship for five hours in the middle of the Pacific Ocean is not a usual one. But what a thrilling experience it was, saddened only by the death of the one for whom the doctor came too late!

Somehow, as I say, how relatively unimportant other things become when lives are hanging in the balance, there came to my own heart a re-

newed sense of the emergency of the task to which I go as a missionary. It is because you Southern Baptists have accepted as mandatory the Macedonian call of those who are saying, "Come over and help us," that you are "lending" me to go across the seas with a message of balm and of healing to many who have been wounded and injured aboard the "world glory."

You may or may not receive the compensation of a grateful message of appreciation from those to whom I go. Be that as it may, please join me in the prayer that amid the "heavy swells" of missionary responsibility and service I may labor as faithfully as the Great Physician, remembering always that other things become of relatively little importance when souls are hanging in the balance before God!

A non-Christian linotype operator employed by the All Spanish Baptist Publishing House, in El Paso, Texas, was assigned to set the type on Dr. W. T. Conner's book, *The Faith of the New Testament*. Before he completed setting the type he had a genuine experience of salvation.

Adoniram Judson

(Continued from page 5)

and one which occupied much of his time for about twenty years, was the translation of the Bible into Burmese directly from the Hebrew and Greek.

The manuscript of the recently completed New Testament translation was saved during the "Death Prison" days by a stratagem: Nancy sewed it into a pillow for Adoniram, purposely making it so hard that the jailers would not take it from him for their own use. The Old Testament translation was finished in 1834, and the final revision of the whole Bible six years later.

Judson gave himself without stint to this basic and necessary task, but his first love was personal evangelistic work and preaching. In Moulinéin he regularly preached every day in the week. In 1847, three years before his death, he went again to Rangoon and labored under difficult conditions.

Writing once to his mission board concerning the qualifications for missionary service, Judson declared: "The motto of every missionary, whether preacher, printer, or schoolmaster, ought to be, 'Devoted for life.'" Certainly it was his motto.

Mother Prays

By Elizabeth Merritt

My mother's prayer time was always in the early morning before the rest of the family had awakened. Often when I woke up I tiptoed to her closed door and listened as she prayed. My childish heart warmed as I heard her call my name along with that of my brother and ask God's watch care over us through that day, his leadership in our lives through every day.

Many mornings as my brother and I rushed out the door to school, Mother put her hands on our shoulders and quietly said, "I'll be praying for you today."

During those difficult adolescent years when many times the decisions I made were hard because they set me apart from my "crowd," Mother prayed with me.

I am in Nigeria today in answer to her prayers. And, somehow, the problems don't seem as formidable nor the task as impossible, because from half a world away she writes, "I'm praying for you."



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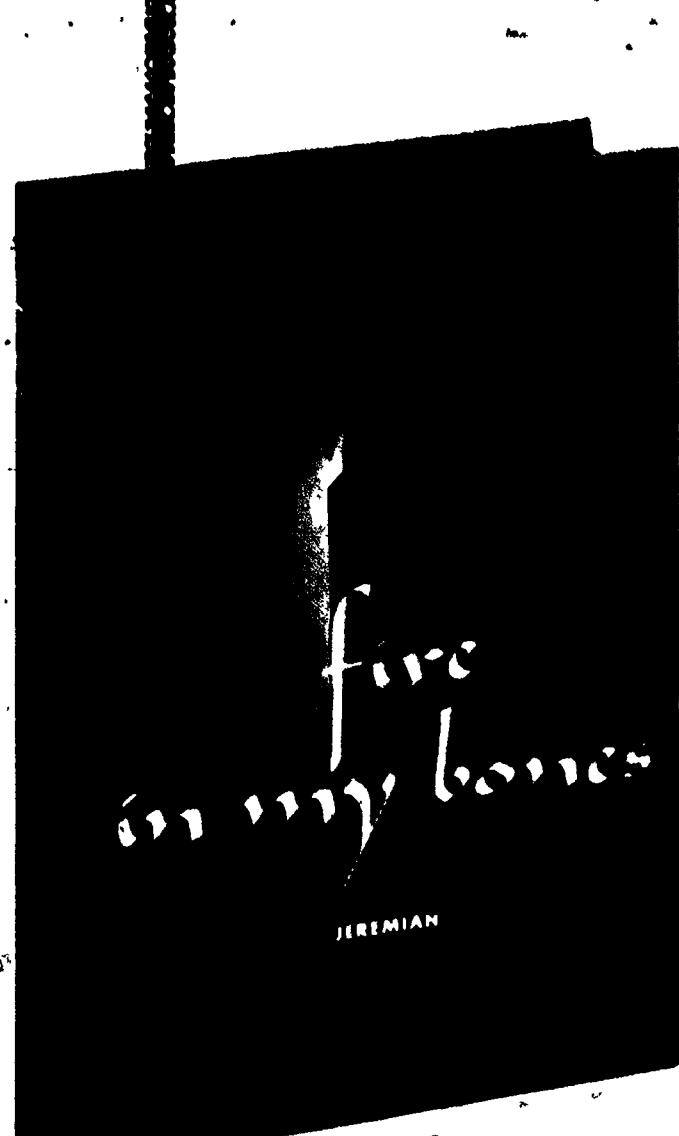
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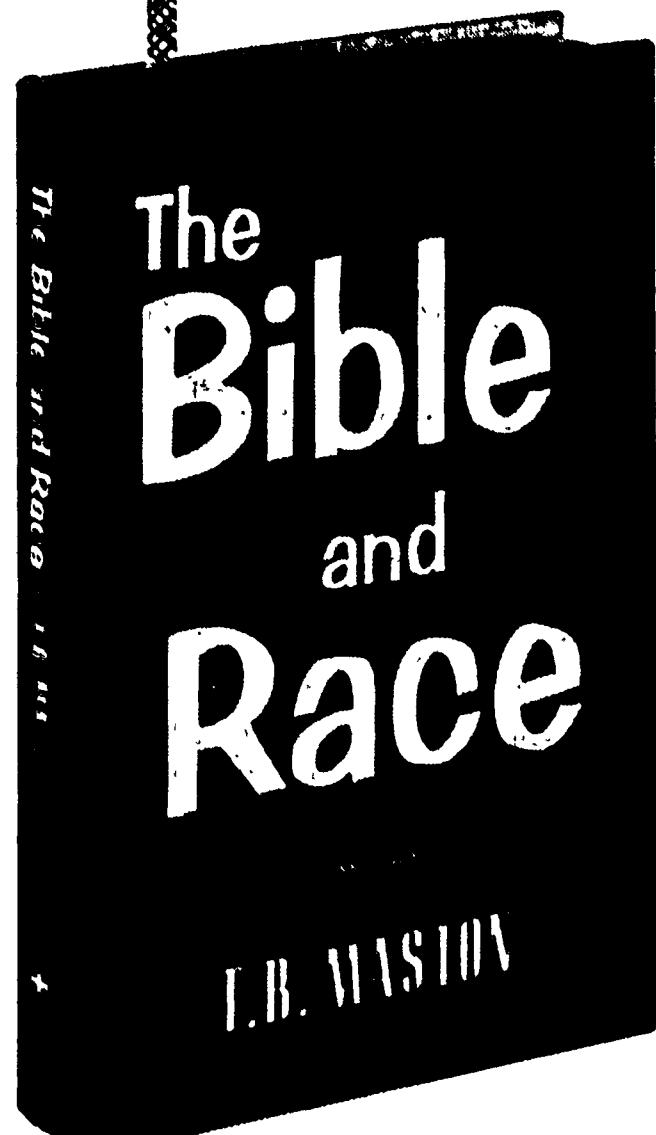
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